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HISTORY  
OF THE  
CHURCH OF ENGLAND

WILLIAM C. D. YOUNG





A STORY  
OF THE  
CHURCH OF ENGLAND.

BY  
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# A STORY OF THE CHURCH OF ENGLAND.

## PART I.

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### CHAPTER I.

"DO you mean to tell me," said the blacksmith, as he sat at his gate, "that that there church has been standing there eighteen hundred years?" and he took his pipe out of his mouth and pointed with the stem of it at the old church on the other side of the road.

"Well, it has been standing there more than a thousand, I make no doubt," replied his visitor, "as any one can tell who understands those arches over the windows. But I did not mean that building which you call your parish church, when I said that the Church had been standing here firm for eighteen hundred years."

"Which Church, then, did you mean?"

"The Church of Christ, which you speak of every time you say the Creed. 'I believe in the Holy Ghost. . . .'"

"'The Holy Catholic Church,' of course I know my Creed," said the blacksmith.

"Of course you do. And what do you mean by 'the Holy Catholic Church'?"

The blacksmith tilted his hat to the back of his head, thought a bit, and then replied, "I don't know that I can justly tell."

"It is something as real and true as that old church in front of you, but it is alive, not dead; made of men, not of stones. The Church is the Society which Christ started, which was to last for ever, and shine out as a holy society in the midst of a wicked world."

"There's our Provident Society now," said George Turner, considering.

"How old is that?" asked his friend.

"Nigh upon eighty years old; and there's not a man left alive that entered it the first day."

"But it is the same society, I suppose?"

"Oh! of course! Elmley Provident Society is known far and wide," answered the blacksmith proudly, "and has started branches in all the parishes round."

"Who started it?" asked Mr. Wood.

"Why, Mr. Edwards, last vicar but one. Your grandfather, Ned, would remember him well, though he did leave Elmley long before you were born. And a power of good it has done and will do."

"There now, George, the Elmley society was started by a man to do good to the body; and though none of its first members are alive now, yet it is still the same society. And the Church that I am talking about is a Society started by



God, by the Lord Jesus Christ, to do good to body and soul both ; and it is going on still, though not one of its first members is left on earth ; and it has got branches in all countries of the world ; and its name is the Holy Catholic Church."

"Well, to be sure! blest if I ever understood it before!" exclaimed the blacksmith. "And you say it was started eighteen hundred years ago. That's a time that I can't take my mind back to. Now, have you got any book to tell of the way it was begun, and how many members entered first day? Because our Elmley Provident Society has got a minute-book that records the first day, rules, names of the first members, president, and all."

"Oh, yes! we have our book," answered the other.

"It must be powerful old! nigh tumbling to pieces, like the old books in the chest in the vestry."

"Here, Patty," said Mr. Wood to a little girl who just then came out of the house, "just lend me your Bible."

"Why, it's never the Bible you mean!" exclaimed Patty's father in amazement.

"Only one book in it I want you to look into. The Acts of the Apostles. Did you ever read it, Cousin George?"

"Acts!" repeated the blacksmith, "don't know that I have, unless they read it in church."

"Of course it is read in church. But if you only go on Sundays, as I expect, you have never

heard it straight through, but only sometimes a bit of it."

"I don't know that I can call Acts to mind at all."

"Then how should you know anything of the history of the Church?" said Ned Wood; "and that is what I am wanting to teach you. The history of the Church begins in the Book of the Acts of the Apostles."

"Isn't there anything about it in the Gospels? Patty reads her mother and me a chapter at nights, and it's mostly the Gospels she chooses."

"Oh, yes! Plenty of talk in the Gospels about the Church that was coming, the heavenly Kingdom on earth as it was called; but it could hardly be said to begin until our Lord went back into heaven."

"But I thought you said He started it," said the blacksmith.

"Well, so He did, to be sure. It was as if the foundations were all dug and laid before He went (for He Himself is, you know, the chief cornerstone of the Church, and his Apostles are the foundation-stones), and then directly He was gone the building, as it were, began to rise above the ground, and it has gone on growing larger ever since, and every new member that joins it is like a fresh stone cemented into its place."

"Well, what does Acts say about it?" asked George.

"It says that the twelve Apostles, and the little

company with them, who had been disciples of the Lord Jesus while He was here, and knew that He was Son of God, waited a bit in Jerusalem, after they had seen Him ascend into heaven."

"What were they waiting for?"

"For God the Holy Ghost to come. He was to be, and still is, the life of the Church. Without Him it could not be a living Church at all. So there was no use to begin till He came. So, as I said, they waited, but only for ten days, till one of the great Jewish Feasts, the Feast of Pentecost, came round."

"I have heard tell of that," remarked the blacksmith.

"Kept every year, you know," continued Mr. Wood, "in memory of the laws of the Jewish Church being given by God from Mount Sinai. So it was a good day for the Christian Church to begin too. If we were to ask your Patty what day the Holy Catholic Church was founded, she would tell us at once, as she has been taught in school, 'On the day of Pentecost,' meaning on the last Feast of Pentecost that was ever kept. And if we were to ask her again what name the Church has always given to the day, she would tell us 'Whitsun Day.' The Church was started into life on the last Feast of Pentecost, and the first Whitsun Day."

"And does Acts tell us all about it?"

"Yes, in the second chapter. How the twelve Apostles, and the other disciples, a little handful as it were, had met all together to worship, when

suddenly the Holy Spirit came down from heaven, with the sound of a rushing mighty wind, and in the likeness of fiery tongues lighting upon each of them. Wonderful gifts were given to them immediately, and they found they could speak different languages without having to learn them. There happened to be a number of strange-tongued folk (Jews whose forefathers had emigrated to foreign parts) come up to Jerusalem to keep the Feast, and they were wonderfully amazed to find that the Apostles could speak to them in their own languages. And then St. Peter preached them a sermon."

"A fine sermon, I daresay," said his cousin; "got the Gospel in it, I'll warrant."

"Yes, he preached the Gospel to them. Just the life, death, and resurrection of Jesus of Nazareth, who, he said, must be the Son of God, or else He could not have risen again after He was crucified and buried. And how this same Jesus whom they had slain had been exalted by God to sit on His right hand in heaven. And then St. Peter went on to tell them that through faith in the name of Jesus they might obtain forgiveness of all their sins and grace to lead a new life."

"What did the people say to it?"

"They did more than *say*, they *felt*. 'They were pricked to the heart' to think that they should have consented to crucify the Lord of Glory. They felt that something must be done to get rid of the burden of such a sin. They said to all the Apostles, 'Men and brethren, what shall we do?'"

"Ah! that was real!" remarked George; "folks that are ready to *do* ain't hypocrites."

"And St. Peter," continued Mr. Wood, "he answered, 'Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost.' You see, our Lord had told the Apostles before he went away that the only way to enter the Church was by Baptism, so that those who were baptized would have their sins washed away, their souls be new born, and they might start afresh, with the Holy Spirit to give them life, and help them to follow Christ's example. 'Except a man be born of water and of the Spirit,' He had said, 'he cannot enter the Kingdom of Heaven;' and 'Go ye and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.'"

"Did they seem willing?" asked the blacksmith.

"Willing and glad. They were baptized immediately, three thousand of them. So the Church made a good start that day."

"Well, to be sure! I wonder now if they all stood firm to it afterwards?"

"Certainly they did. Read here, 'They continued steadfastly in the Apostle's doctrine (the teaching of the Faith), and fellowship (the society of the Church), and in breaking of bread (the Sacrament of the Lord's Supper), and in prayer' (the prayers said together in common)."

"Did more join them, think?"

"Oh, yes! every day more and more kept coming in. They listened and believed that Christ's Church was the only way of salvation, for here we read a verse or two further on, 'The Lord added to the Church daily such as should be saved.'"

"And after that it was all smooth sailing, I suppose?" remarked George.

"By no means," replied his cousin; "you are not to think that all Jerusalem joined the Church. On the contrary, the rulers and many of the priests of the Jewish Church (who would not believe that God incarnate His ancient Church to be the herald and forerunner of the Christian Church) set themselves against the Apostles, and persecuted them and put them in prison. But it was of no use. An angel was sent to set them free again, and we read that they declared nobody should stop them from preaching, for they would obey God rather than man. And from seeing their miracles and listening to their preaching, we soon see that five thousand more joined the Church."

"Mostly poor folk, I daresay," said George.

"Perhaps so," answered his cousin, "but not all; some were rich people, and we are told even that 'a great company of the priests were obedient to the faith.' But it seemed to make little matter whether they were poor or rich, for they all helped one another. There was one very rich man called Barnabas, who afterwards became an Apostle; he sold his lands (in Cyprus), and brought all the

money, and put it into the common stock. And there was another called Ananias, but he brought terrible discredit on the Church, and had a terrible punishment for it."

"Of course I have heard tell about Ananias and Sapphira, but I had no notion they were Christians. Big liars, weren't they?"

"Don't you remember that our Lord had said that His Church on earth would always have bad and good mixed up together like tares and wheat? I suppose Ananias and Sapphira had been baptized without considering enough that they were joining a holy society, and must try and keep themselves holy. Anyhow, they brought a good bit of money, and said it was all they had got, when really they were keeping back a part for themselves. And St. Peter, who saw through it all, rebuked them very sharply, and the punishment of sudden death fell upon them. I suppose such a lesson was necessary for the Church, to teach the new disciples once for all that it was indeed a Holy Church they had joined, and that a holy life was required of them."

"And so they lived in common, did they? one purse for all, and no one setting up to be leader over the others. And was it the same with the preaching and the baptizing and that? Did any one of them do them as they had a mind, same as some of the dissenters do now-a-days?"

"Never, George. There never was but one form of Church government, from the beginning down to

the present time. And where you find a different arrangement you may be sure that's no true branch of the Church. If the first Christians liked to live all alike in earthly matters, that was all very well, so long as they were able to keep to it. But in Church matters they never ruled all alike, and Christ never meant them to do so. Why did the twelve Apostles go forth to preach and baptize? Because our Lord sent them. We read in the last chapter but one of St. John, that 'He breathed on them, and said, Receive ye the Holy Ghost.' 'As my Father hath sent me, even so send I you.' That was an extra gift of the Holy Ghost to what the whole company received at Pentecost, and to what all the new disciples received when they were baptized. This was their commission. They were told, 'Whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained.' And from that time to now, for eighteen hundred years and more, every minister in the Holy Catholic Church has been sent by authority, and receives the same power. When the Church was young, there were only these twelve Apostles, and none but they preached, and taught, and baptized, and administered the Holy Communion."

"They must have been pretty hard worked, I think," said the blacksmith.

"So they were, and specially because the Church looked to them to give out all the money that came in, and distribute it every day in proper shares. But they very soon had to stop doing this.



Some of the widows got overlooked, or their friends said they did. So the Apostles declared that they could not do such work any longer, for let alone admitting fresh converts, they had enough to do to teach those who had come in first."

"Couldn't they read their Bibles?"

"Bless you, George, what are you thinking of? Except the Old Testament, there was not a single word of the Bible written then. Folks were taught in exactly the same way as young Christians are now, by the Apostles' Creed, which probably the Apostles put together (or some form of words very like it), to teach the new Christians their faith. And then after a bit St. Matthew and the other Evangelists were bidden by the Holy Ghost to sit down and write the Gospel history, that they 'might know the certainty of those things wherein they had been instructed.'"

"And how about the widows?"

"The Apostles said that seven men must be chosen to look after the widows, and take charge of the common purse; all good honest men that the others could trust and look up to. And the Apostles ordained them to be Deacons by laying their hands on them with prayer."

"Why, our new Curate is a Deacon," exclaimed the blacksmith, "that's never the same thing, is it?"

"Exactly the same. He was ordained by the Bishop (the successor of the Apostles) laying his hands on him with prayer."

"But then he preaches sermons sometimes, as

well as going about among the poor, and he baptized the baby next door too."

"So did these seven Deacons; they helped the Apostles too in preaching, teaching, and baptizing, though they had no authority to do more than this. And before we get through many chapters of the Acts we shall find that the Apostles ordained Elders besides (Priests we call them now), to be higher than Deacons, who could be heads over the Churches they planted in the towns, and who had authority to celebrate the Holy Communion, and to remit and to retain sins, as all Priests have now. So that was the government of the Christian Church—Apostles, Elders, and Deacons, now called Bishops, Priests, and Deacons—a three-fold ministry, ordained and sent by authority, with no break from that time to this. The Apostles ordained Bishops, as Timothy and Titus whom we read of in the Bible, and they ordained others, and so it went on right down to our living Bishops."

"But England is a powerful long way from Jerusalem," said George; "I can't see how the Apostles over there could have ordained our Bishops over here."

"Wait a bit, George, we shall come to that in time. You can't expect to hear the whole history of the Church in one summer evening. The next thing the Acts of the Apostles tells us is how the Gentiles came to enter the Church. And when we begin to talk of the Gentiles, of course that is the first step towards England."

"I don't rightly know yet who the Gentiles were."

"I believe the word 'Gentiles' simply means 'nations'," answered his cousin. "You know we read in the Book of Genesis that many years after the flood, when the earth got populated again, the whole world grew so rebellious and obstinate, that God, though He would not destroy them a second time, yet gave them up to their own devices, and chose one good man, Abraham, whose children and descendants should be His own peculiar people, and of whose family the Saviour should be born. They were called Israelites, or Jews, and formed the Jewish Church. All the rest of the world were heathens, not knowing the true God, and the Jews called them 'the nations,' or 'the Gentiles.' Most of the Jews despised them very much, though, if they had read their Prophets carefully, they would have seen that God meant the Gentiles to be saved when He sent down His Son to earth, the same as themselves. And God had said to Abraham, you remember, 'In thy seed shall all the nations of the earth be blessed.' When our Lord came, He often spoke in His parables about the Gentiles being called into His Church, and He told His Apostles, 'Go ye and make disciples of all nations.' And this is why the Church is called the Catholic Church, meaning a Church for all nations."

"But those were all Jews, you said, Cousin Ned, that were baptized the first Whitsun Day."

"So they were," replied Mr. Wood; "the Jews were to have the first chance, our Lord always said

that. And the Apostles, being Jews themselves, did not seem at first rightly to understand that Christ's Church was really for the Gentiles too. But the Holy Spirit soon taught them the truth, and it came about in this way. There was a Roman centurion, or captain, who had been quartered with his regiment in Judea, and he had got to know the true God, and had learnt from the Jews around to worship Him, and to give up his false gods. His name was Cornelius, and his prayers, and fastings, and almsgivings were not unnoticed or unrewarded by God, who sent an angel to him to tell him to send for St. Peter, who would teach him what God willed him to do. Meanwhile St. Peter himself had a vision from God to teach him that the Gentiles were no longer to be looked upon as unclean people, not fit to join with the Jews, but that they were to be henceforth, equally with them, the people of God. While he was thinking over the vision, came the messengers of Cornelius, and the Holy Spirit bade St. Peter go with them. When he arrived at the house, he found a number of people there, whom Cornelius had invited to hear the message from God. St. Peter immediately began and preached the same good news as he had preached on the day of Pentecost, and Cornelius and his friends, declaring their belief in Jesus as the Son of God, received the Holy Ghost, and were baptized."

"Well, to be sure!" exclaimed the blacksmith;  
"I had no idea that Acts was so interesting. I

shall take and read it. St. Peter seems to do most of the work now, don't he?"

"You see our Lord had said to him, 'I will give to thee the keys of the kingdom of heaven,' so we have been hearing how he used them. First to open the door of the Church to the Jews on Whitsun Day, and then to open it again to let the first Gentiles in. But we must not suppose but what the other eleven were working all this time just as hard as he. And after this we don't hear so much about St. Peter as we do about another great Apostle, St. Paul. Soon after the Baptism of Cornelius, one of the twelve, St. James the Great, gained his martyr's crown, being killed by King Herod Agrippa; and St. Peter would have been killed too, only God sent an angel to release him from prison. He then went forth to spread the Gospel of the Kingdom in many countries, and the last years of his life he spent in Rome, where he founded and built up the Church; and finally he died a martyr's death there, by crucifixion."

"Rome!" said George. "Here, Patty, where's Rome?"

"Capital of Italy, father; you can look in my maps if you like," answered Patty, fetching her school atlas.

"Well," said her father, after a long examination of it, "that looks as if they had got half way to England, don't it? You must get on and tell me some more to-morrow, Cousin Ned, and meanwhile, Patty, you choose your chapter out of Acts to-night, do you hear?"

## CHAPTER II.

"Now, Cousin Ned," said the blacksmith next evening, "work is over for to-day. Let us have another spell at Church history while I smoke my pipe. I never learnt history when I was at school, except a bit about Nelson and Bony, but that's no reason why I should not learn a bit now if I've a mind. Come now, we got St. Peter half way to England last night, you remember."

"Don't you hurry along too fast," said Mr. Wood, "we have got to go back to Jerusalem first. St. Peter never came to England at all. There is another Apostle we must talk about to-day. All the latter part of the Acts of the Apostles is about him, and he travelled further than ever St. Peter did."

"Who was he then?"

"St. Paul. He that is called the Apostle of the Gentiles. It is St. Paul we look back to, as having either himself, or by someone he sent, brought the folk of this country into the Church."

"But," remarked George, "I thought you said that St. Peter let in the Gentiles."

"So he did. Our Lord chose him as the Apostle who was to open the kingdom of heaven both to Jews and Gentiles. But for all that, when it was once understood that Gentiles as well as Jews were to be invited into the Church, there was another chosen, direct by Christ Himself (as were the first twelve), to be their special Apostle, and that was St. Paul. It seemed a wonderful thing that our Lord should have picked him out, for he began by persecuting the Church."

"Ah! so I remember now."

"He was a young Jew, one of the higher classes, a great scholar . . ."

"He was converted, wasn't he?" interrupted George.

"Yes, but you must not think that, because we say he was converted, he was a great sinner, as we call sinners."

"Oh, I thought he was."

"On the contrary he was very strict in his religion, and belonged to the most particular section of the Jewish Church. And really believing that the Christians were mistaken, that they were setting up an impostor as Son of God, and were trying to pull down God's laws, Saul (as he was called at first) set himself with all the ardour of his nature against the Christians, whom he thought a new and mistaken sect, and in his zeal he persecuted the Church, dragging the members of it to prison, and was a willing spectator of the martyrdom of St. Stephen. But the sight of that faith and

constancy must have shaken him strangely. God had already marked him as 'a chosen vessel for Himself,' and shortly after, while he was travelling across the desert to Damascus, for the purpose of seizing some Christians in that town, and bringing them bound to Jerusalem, the voice of Christ arrested him, the glory of God struck him blinded to the ground, and the wondrous question, 'Saul, Saul, why persecutest thou Me?' smote conviction into his heart, and he immediately answered, 'Lord, what wilt Thou have me to do?'

"Then he was like the other ones," remarked George Turner, "not making a clatter, but wanting directly to do something."

"The Lord bid him go into Damascus, and it would be told him what he had to do. His friends led him in, and after three days of fasting, and prayer, and repentance, a disciple was sent to him to give him back his sight, and 'he arose and was baptized.' And from that moment to the end of his days his life was devoted to the great work which was summed up in our Lord's words, 'Depart, for I will send thee far hence to the Gentiles.' Though not one of the first twelve, yet St. Paul too was an Apostle, for he was sent direct by Christ Himself, like his friend St. Barnabas, who is also called an Apostle."

"Well, and did St. Paul come to England?"

"Wait a bit, George. Let us finish the history as we find it in the Acts of the Apostles first. St. Paul's first missionary journey with his friend St.



Barnabas was to the Island of Cyprus, and then into Asia Minor. Here they founded the Church in many towns, often enduring much opposition and persecution, and ordaining Elders (or Priests) to take care of the Church in each place before they left it. And then they returned again to Antioch, from which town they had sailed. On his second journey St. Paul again went through part of Asia Minor, and during a great part of the time a young disciple, named Timothy, was with him, whom he afterwards ordained as one of the first Bishops who were to rule the Church after the death of the Apostles. On this second missionary journey St. Paul went much farther than on his first, for he reached the shores of Europe, and went to several towns of Greece, in all of which, except in Athens, he was able to found the Catholic Church."

"Didn't he come as far as Rome?" asked the blacksmith; "the same as St. Peter?"

"Not this time. After about seven years of travel, bearing on the Cross of Christ through many hardships, perils, and privations, St. Paul arrived at Jerusalem. This time he got into a second imprisonment. They seized him and would have sent him to Spain, yet of course it may possibly have been to Gaul or Britain as it was then called."

"Well, we call it Britain now, don't we?" said George; "don't we say Rule Britannia?"

"So we do; and we still call ourselves Britons

of a Roman centurion. After being shipwrecked at Malta, he at last arrived safely at Rome. He was joyfully welcomed by the Church there, the little band of Christians who had often heard of him, and had two or three years before received a letter from him."

"A letter!" exclaimed George.

"You have read it, I daresay," said his cousin, "the Epistle to the Romans. Well, St. Paul lived in confinement in Rome for two years, with a soldier always present and watching him. But he received many visitors, for the Acts of the Apostles says he 'was suffered to dwell by himself with a soldier that kept him;' that there 'came many to his lodging,' and that 'he received all that came in unto him.' Many of these were Jews who had settled in Rome, and St. Paul did all he could to win them over to the Faith, but as many of them continued obstinate in their unbelief, he at last told them that, as they chose to harden their hearts, the salvation of the Lord was sent to the Gentiles, and from henceforth he would turn to them. And so in the confinement of his lodging St. Paul went on 'preaching the Kingdom of God' to all who came to him. And so sent direct by Christ. Book of the Acts of the Apostles, chapter 13, verse 46. And St. Barnabas, who is also

"And did he write the Epistle."

"Well, and did St. Paul come to England?"

"Wait a bit, George. Let us finish the history as we find it in the Acts of the Apostles first. St. Paul's first missionary journey with his friend St.

of course I mean, as he did, the different branches of the one Holy Catholic Church which he had founded in different towns. He wrote to the Colossians, and Ephesians, and the Philippians during his imprisonment, and it is generally supposed that soon after he wrote this last he was set free, and visited again Greece and Asia Minor, and that he went as far as Spain, which he had said sometime before in his epistle to the Romans he meant to visit. During this time he wrote letters to Timothy and Titus, whom he had ordained as Bishops over the Churches of Ephesus and Crete. After a few years' freedom he was again sent to Rome as a prisoner, and here he wrote his second epistle to Timothy, in which he speaks of himself as Paul the aged, whose time of departure was at hand. He was beheaded in Rome, the same day, it is said, as St. Peter was crucified, in the year 65."

"Then he never got as far as England," said the blacksmith.

"Most likely not, though it is not quite certain. Clement, who was a friend of his, and wrote soon after his death, says that between his first and second imprisonment he visited the furthest regions of the west, and though this probably means Spain, yet of course it may possibly mean England, or Britain as it was then called."

"Well, we call it Britain now, don't we?" said George; "don't we say Rule Britannia?"

"So we do; and we still call ourselves Britons

as well as English. But if St. Paul never reached Britain it is quite certain that he had heard about it, for its conquest by the Emperor Claudius Cæsar was going on while he was at Rome, and prisoners from Britain were often being brought in. When the brave British king, Caractacus, was brought to Rome he was soon allowed to return home, but some of his family were kept as hostages. It is said that two of these were his son Lin and his daughter Claudia. Now a Roman historian says that a British princess married Pudens, a Roman noble. In St. Paul's second epistle to Timothy, written during his second imprisonment in Rome, he says, 'Pudens, and Linus, and Claudia' greet thee. Three names together, it seems as if they *must* have been the same."

"No doubt about it, I should say," answered his cousin; "the British prince, and the princess, and her husband."

"You see they were Christians and friends of St. Paul, and we cannot but think they would long for the conversion of their own country, and arrange with St. Paul about some Bishop or Priest being sent there."

"So if St. Paul could not go himself, he would send some one else. Plain as a pike-staff, seems to me," said the blacksmith.

"And old traditions even give the name of the Bishop whom St. Paul sent here—Aristobulus, who is mentioned in the last chapter of Romans. And there is another story, which may be true or it may

not, that St. Joseph of Arimathea came over to Britain."

"What, he that buried our Lord?" exclaimed George.

"The very same," answered his cousin. "The story says that the Jews persecuted him so much that he left Judea, and set out to help in spreading the Church, and that with a few companions he reached the shores of Britain, and that he built the first Christian place of worship here."

"Whereabouts is that?" asked the blacksmith; "I should uncommonly like to see it."

"At Glastonbury, in Somersetshire. But if you were to go there, George, you would not see it. No doubt it was not built of stone, but of wattles, and plaster, and so on. The Britons knew nothing of building till the Romans taught them. All the same you would see the ruins of a very, very old Church there that was built some time later. And whether St. Joseph of Arimathea came to Britain or not, and we can never know now, at any rate I suppose there is little doubt that Glastonbury was the spot where the first Christian place of worship in Britain was set up. There is an old legend that St. Joseph planted his thorn staff there, and that it grew and put out blossoms every Christmas. And there is a wonderful old thorn-tree there now, which of course *may* have grown from a slip of the original one. But when we talk of all these things we must remember they are tradition, not history."

"Well, what's the odds?" asked his cousin; "I like old stories."

"Yes, but they are only legends or traditions; that is, they have been handed down by word of mouth; and how much has been added to them or invented altogether, we cannot tell. We can't trust them as we can real history, which has been written down by historians whose truth we can rely upon."

"So what you mean, cousin, is that you can't tell me at what time exactly folks in this island were first made Christians."

"No. But we are sure that the British Church was founded very early. There is one writer called Gildas, the first English historian, who lived in the sixth century, and he looks back to the year 61, in the first century (St. Paul was alive then), and says, 'Christ, the true Sun, for the first time cast his rays on this island.' And another, called the Venerable Bede, who lived about 200 years after Gildas, says that in the year 170 Lucius, a British king, sent to Eleutherius, Bishop of Rome, desiring some clergy to be sent to him, as he wished to be a Christian, and that he built the churches of St. Mary's in Dover Castle, and St. Martin's at Canterbury (which any one can see were built in the time of the Romans). Perhaps, however, Gildas and the Venerable Bede had only tradition to go by, so we cannot be quite certain they were correct about this."

"I suppose there was more than one king here then?" remarked the blacksmith.

"Oh, yes; I suppose each tribe had their own

king, like we read of the Africans now, and some British tribes might have become Christian, while others remained heathen."

"Well, I don't hold myself with despising those old stories, Ned. It's very likely some of them were true. At any rate, the Church that the Apostles started on the first Whitsun Day, which you talked about last night, got to England somehow, and soon too. However, tell us something now that everybody is sure of."

"Very well. Now when historians write about their own times, that they are living in themselves, then we need not think it tradition, but real history. Tertullian, writing about 193, says that 'all the nations, even those parts inaccessible to the Romans, have believed in Christ.' And Origen, writing in the year 240, says that the religion of Christ was then established in Britain. It is really most likely that the Gospel came to this country by way of Gaul, which is now called France."

"Ah! now," put in George Turner, "there is a tailor in the next village, rather a friend of mine, only he is a Roman Catholic. He is very fond of talking, and if we ever happen to hit on Church matters, he always says that we people in England first got our religion brought to us by priests from Rome, and so we ought to have stuck to them, and all be Romanists now."

"Then he is wrong, George, and you can tell him so next time you see him."

"Oh! of course I always tell him so," replied

George, laughing ; "but then the worst of it is, I don't know anything about it all the time."

"Well, look here then. The Romans never sent any one here to preach the Gospel till the year 597, when Augustine landed in England."

"O ho!" chuckled the blacksmith, "won't I tell him! Next time he talks I will just quietly mention that his Roman priests were five hundred years behind time."

"Well, anyway you can say three hundred years without telling any lies. As I was saying, it was from Gaul most likely that the Gospel was sent here. And I will tell you what makes us think so. You must know that there were liturgies (that means forms of service for the Holy Communion) in the earliest times, for the use of the Church. There were four of these liturgies, all alike of course in their doctrine, but different in little details. One of these was called the Gallican liturgy, and was supposed to have been drawn up by St. John himself when he was at Ephesus. Now Irenæus, Bishop of Lyons, in Gaul, had been consecrated by Polycarp, St. John's disciple, and he brought this liturgy of St. John with him to Gaul ; that was about the year 177, and as it was used everywhere in Gaul, it got to be called the Gallican liturgy."

"What are you driving at, Ned?" put in his cousin ; "you are getting rather long-winded, ar'n't you?"

"I am afraid I am. But I wanted to say that



this same Gallican liturgy was everywhere used by the Church in Britain, so that shows that it was brought over by missionaries from Gaul. So as St. John sent the first Bishops to Gaul, it is to him, if not to St. Paul, to whom we may look back, as our Apostle as it were, with more likelihood than to St. Peter, who founded the Church in Rome."

"And my tailor is always talking about St. Peter."

"There is no reason why he should not, or we either for the matter of that. St. Peter was quite as faithful an Apostle as St. John or St. Paul, and the Roman Catholics who received the Gospel from him are as true Church as we are, only they have corrupted their faith by adding so much false doctrine to it. That is the reason why we are conscientiously compelled to differ from them, more especially as their popes have constantly pressed their claim of supremacy. So that makes us stick to it, you see, that the Gospel came to Britain long before the Bishops of Rome thought of sending it."

"I think I've got that well rammed into my head now, all ready for the tailor," said George, "and now get on with your history, Ned."

"Well, you know many of the emperors of Rome persecuted the Church, as Nero did in St. Paul's days. This, no doubt, as they say, made many Christians, both Priests and people, in Gaul, flee over to Britain, and thus the Church here was strengthened. The more Priests that came, the more preaching the Gospel there would be, and the

more British tribes would come over to the Faith and be baptized. Many of the Roman soldiers too that were quartered in Britain became Christians."

"Now there is one thing I have noticed, Ned. What fine fellows every one of the Roman centurions that are mentioned in the Bible were."

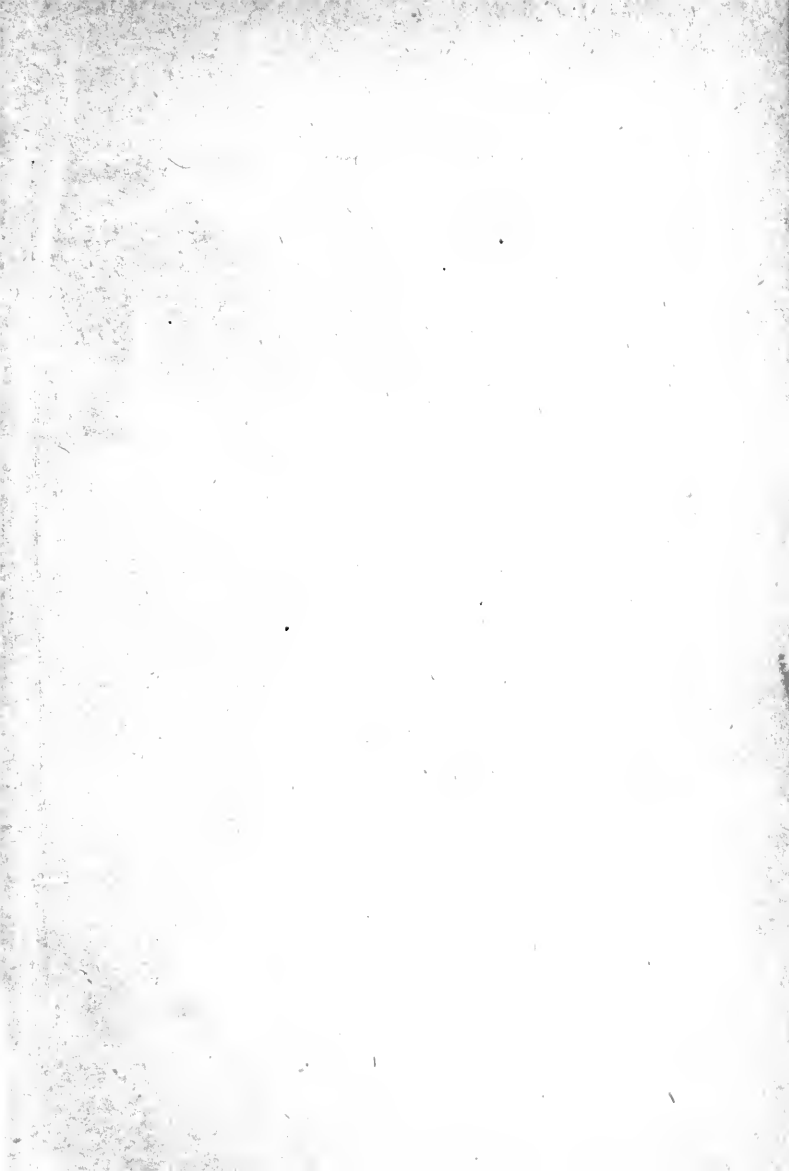
"True, George. And the very first Gentile that was admitted into the Church was a Roman centurion. However, to go on—the next bit of history we come to is the martyrdom of St. Alban, the first who shed his blood for the Faith here."

"St. Stephen was the first martyr, I thought?" interrupted the blacksmith.

"Quite right. But St. Alban was the first martyr in Britain. He had enlisted in the Roman army, and was quartered at Verulam (in what is now called Hertfordshire). At that time the Emperor Diocletian had given orders to persecute the Christians in all countries. Alban was a heathen at the time, but he had given shelter in his house to a Priest who was flying from his persecutors. This Priest taught him the true faith, and when again his life was sought after, and he had to leave Alban's house, Alban helped his escape by changing clothes with him, putting the long mantle of the Priest over his own shoulders, and telling the soldiers sent to his house that he was the man they sought."

"Fine fellow!" exclaimed George.

"When brought before the governor," continued





Martyrdom of St. Alban.—7. 33.

Mr. Wood, "and his cloak removed, it was quickly perceived that he was the wrong man. Inflamed with anger, the governor ordered him to offer incense on the heathen altar, or to die. Alban declared at once that he would never do so, for he was a Christian. The judge ordered him to be scourged, but it had no effect to shake his resolution, so then his execution was ordered. Alban, accompanied by numerous spectators, was led up the green and pleasant hill where now stands the cathedral which bears his name, and then the soldier who had orders to kill him threw down his sword and said he too was a Christian. Another man was bidden to deal the blow, and the head of Alban was struck from his shoulders, and the soldier who refused to kill him was martyred too."

"Well," said the blacksmith, "it stirs one's blood to hear that! And that's all true history? really happened here in England? I have often heard tell of St. Alban's Cathedral, but I hadn't a notion why it was called so, and I'm ashamed that I hadn't."

"Yet St. Alban's name is down in our Prayer-book; you will see it if you look to June 17. This happened in the year 305. And now I will tell you one more bit of real history, and then stop, for you must be tired of hearing me talk. It is something well worth knowing and remembering. You know that the Church often met together in council to settle about different matters, guided by God the Holy Ghost. We find an account of the first

council in the 15th chapter of the Acts of the Apostles. The question was as to whether or not Gentiles must be circumcised before Baptism, 'and the apostles and elders came together to consider of this matter.' And when they had settled it, 'the apostles, elders, and brethren' sent their decision to the Church at Antioch. Now there was a council of the Church held at Arles in Gaul (France) in the year 314, and to it came Bishops and Priests from all countries. Among them came the Bishops of London, York, and probably Caerleon, from Britain, with their Priests and Deacons. Now what does that prove, Cousin George?"

"Why, of course," answered George, "that the Church must have got a firm grip in Britain by that time. I ain't clever, but I can see that."

"Yes, in the year 314, mark that. So the Gospel must have been first preached here before that time, and by 314 it is evident that, in some parts at least, it had conquered heathenism, and was firmly established."

"You have got us on firm ground now, Ned," said his cousin, as he shook out his pipe, preparatory to saying good night, "though mind you, I shan't give up those early stories, for all you try to stick it into me that they ain't to be trusted."

Mr. Wood laughed, said good night, and departed.

## CHAPTER III.

"So you have come to have another talk, George," said Mr. Wood next evening, as the blacksmith appeared at his gate.

"Yes, and what's more, I mean to come every night, unless you come across to me, particularly as you say you will be going back again before the autumn. I seem to have an appetite for knowledge risen up in me," he continued, laughing, "and I mean to get it satisfied if I can. However you come to know such a deal yourself, I can't think."

"Ah! you see I have been librarian at the Institute in our town a good many years, so I can read what books I like. And we have lately had a number of gentlemen come to give us lectures on Church history, and I have always taken down what they say in shorthand; and I have been employed to make summaries of the lectures afterwards, so you see, with one thing and another, one learns in time."

"And I mean to learn too, Ned; so go along. We got to the British bishops at the Council of Arles, year 314. What next?"

"Well, keep in mind that this time Britain was

part of the great Roman empire, and that the Britons owed a great deal to their conquerors, who made roads all through the island, some of which remain to this day, built many towns, and taught the people to make comfortable houses, as well as many other useful arts. Under some of the Roman emperors the Christians were everywhere persecuted, as in the time when St. Alban was martyred ; but about eight years before the Council of Arles, the great Constantine was raised to the imperial throne. He was the son of Constantius, who had a share in the empire, was governor of Britain, and died at York in the year 306. Constantine was immediately elected emperor by the soldiers, and as he afterwards became a Christian, all the Christians in the empire were allowed full liberty to serve and worship the Lord Jesus Christ. But when Constantine left Britain all the best of the army followed him, and all the most educated of the people also, and many of the clergy. And when the Romans finally left Britain altogether in 418, the Church here lost a good deal in this way. When there was no longer constant communication with Gaul, which there had been when so much trade was going on, and people passing backwards and forwards to Italy, the Church lost the benefit of constant intercourse with the Churches abroad. and so was liable to fall into any heresies which might arise, and which its clergy had not the knowledge to refute."



"Heresies!" repeated George; "ah! 'from all false doctrine, heresy, and schism, Good Lord deliver us.' But I don't rightly know what heresy is."

"The word 'heresy' really means a 'choice.' It means choosing for oneself a doctrine not held by the Catholic Church. The great heresy of the times of which we are speaking was the Arian heresy, taught by Arius, a Bishop of the Church, who said that our Lord Jesus Christ is not God, as the Father is God; that though like the Father, yet He is not of the same substance with Him. So the Church met in a great council at Nicea in 325, and drew up the Nicene Creed. And as long as we hold fast that Creed we cannot fall into the same heresy."

"We say that every Sunday, of course," said George. "And was it the British Church that fell into the Arian heresy?"

"Not at all," answered his cousin; "the British Bishops who went to the Council of Nicea joined in drawing up the Creed, and when they returned to Britain all the other Bishops signed their agreement to it, and sent their signatures to their old friend, the Emperor Constantine."

"But I thought," said the blacksmith, "that you told me the British Church fell into some heresy."

"So it did, but not into the great Arian heresy, but into a smaller one, as we may say. Besides, I don't say that many of the members fell into it."

It was in this way. A British Priest, born in Wales, named Morgan (but he is commonly called Pelagius, which means 'sea-born,' as Morgan does also), taught the false doctrine that there is no such thing as original sin."

"Oh, come!" exclaimed George, "we know better than that; 'born in sin and the children of wrath,' you know."

"And that we can please God without the help of His grace," continued Mr. Wood.

"What do you say to that?" asked George Turner of his little girl, who, as usual, was listening to their talk.

"We can't do that, father. The Catechism says, 'My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace.'"

"Quite right, Patty," said Mr. Wood. "You see how good a thing it is to have Creeds, and forms of words to learn by heart, to keep us firm to the Faith. Well, as I was saying, when Pelagius taught this heresy, though many of the British clergy knew it was false doctrine, many of the Church were led astray by it, and the clergy were not clever or educated enough to show them their error. (I told you that most of the learned ones had followed Constantine and the Romans when they left the country.) So what did they do, but send over to the Church in Gaul (France, you know), and ask for Bishops to be sent to Britain to help them.

So two very learned Bishops, named Germanus and Lupus, landed here in the year 429. They preached in several places, and also held a meeting at the town where St. Alban was martyred, and they soon convinced the Pelagians of their heresy."

"And then they went back home again, I suppose?"

"No, they stayed here awhile, and helped the British clergy in their work of converting the heathen—you must not think that all the Britons by any means were Christians—and spreading the Church, especially during the Lent of the year 430, when many catechumens were being prepared for their Baptism at Easter."

"Many what, did you say?" asked his cousin.

"Catechumens—those who are being instructed in the Faith. Well, just then the Britons were being much harassed by the attacks of the Picts and Scots, rough tribes who came down from the north, and Bishops Germanus and Lupus said that as soon as Easter was over they would help them to attack the enemy."

"Fancy Bishops fighting!" said George.

"They often had to do so in those rough times. Everybody had to be a soldier occasionally. However, this time the Bishops gained the victory for their side without a drop of blood being shed."

"However did they manage that?"

"They hid their army in a wood in a valley, and

as the Picts came down the hill, the clergy all shouted Alleluia. Then the people shouted Alleluia, and the hills all round echoed Alleluia. The enemy was struck with terror, thinking there must be an immense number opposed to them, and they fled away in a panic."

"Well, to be sure! my word!" exclaimed the blacksmith.

"So this has always been called the Alleluia victory, and to this very day there is a field called German's Field, in Flintshire, where it is said the bloodless battle took place."

"Now I think of it," remarked George Turner, "my father was once in the Isle of Man, and he told me there were some ruins of a church called St. Germans there. I always thought it was a strange name. Now I wonder if it was called so after this French Bishop?"

"No doubt of it," answered Mr. Wood. "He was always thought a great deal of here, so much so that the British clergy sent across for him a second time, when the Pelagian heresy broke out again; and so he landed here again in 447, bringing with him Severus, Bishop of Troyes (for Lupus, his old companion, was dead), and once more he convinced the heretics of their errors, and I believe the British Church never strayed from the Catholic Faith again. Germanus again stayed here some little time; he travelled about, and stirred up the zeal of the Christians greatly. More churches were built, and more Bishops consecrated, amongst

others the first Bishop of the Isle of Man, where a cathedral was built, whose ruins your father saw, and whose name was called after Germanus."

"What a lot of good one man may do," remarked George.

"Yes, indeed," replied his cousin, "because he stirs up others to follow his example. It is like one fire kindling another. One often feels it oneself; one gets dull and sleepy, and then comes some one, perhaps from a distance, full of the love of God, and one feels brightened up to try again, and do something more for the Church one loves. There is no difference of races, you see, in the Catholic Church. As said St. Paul, 'There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all.' So this Gallican Bishop was a father and pastor to the British Church, and no wonder they loved and honoured him. Depend upon it, there is a great deal in that article of the Creed, 'I believe in the Communion of Saints.'"

"Well, and what happened next, Ned?"

"Now we come to the time when the poor Britons were harried, and the Church almost destroyed by the invasion of our ancestors, the Angles and Saxons."

"Oh! our ancestors, do you say?"

"Yes. I suppose you and I have not any British blood in our veins. I mean we can hardly say we are descended from the Britons."

"Why not?"

"Because the Britons were conquered by the Saxons and Angles, and those who survived fled away into Wales and Cornwall. It is only there that the Church continued without a break. In all the rest of England its light was put out by the coming of these heathen, and had to be kindled afresh after a time."

"And where did these invaders come from?"

"Mostly from the country now called Denmark, and that part of Germany just below Denmark. There were three tribes, Angles, Saxons, and Jutes. The Angles conquered the largest part of Britain, all the west and north, and from them the whole country came to be called Angleland, or England. The Saxons settled in the south, in the parts now called Middlesex, Sussex, Hampshire, Wiltshire, and so on; while the Jutes conquered Kent."

"I suppose the Britons fought them as well as they could?"

"That they did. And it is said that the famous King Arthur and his knights, of whom of course you have heard, managed for a long time to keep them out of what is now called Devon and Somerset, and by this means the earliest Christian Church at Glastonbury was kept safe."

"They destroyed many of the churches then?"

"That they did! Though the Britons, who were full of love for their religion, and had not lost the enthusiasm inspired by Bishop Germanus, fought desperately in defence of their churches and altars, and preferred to die rather than to leave them to

be desecrated by the heathen, and Bishops and Priests shed their blood with their people; while those who escaped death fled at last, as I said, to Wales and Cornwall, where the invaders did not follow them."

"And about what year did this happen?"

"Oh, not all at once. There were continually fresh fleets coming over the ocean. The Jutes came first, I believe, about 449, but they did not get further than Kent; then in 477 came the Saxons, and another band in 495, and again in 530; while the Angles did not land till 547, and the last of them not perhaps till 585."

"That was a long time altogether. I am glad they did not master the Britons all at one stroke, even though they *are* our forefathers and the Britons are not. And they were heathens, you say?"

"Yes. They worshipped many gods, the chief of whom they called Odin, or Woden. To these they built temples, and worshipped them with prayers and sacrifices. They believed in the immortality of the soul, and imagined the reward of the good, that is, those who had spent their lives in fighting bravely, to be an endless feasting and drinking in the palace of Valhalla, while cowards were to be sent to a place of pain and darkness. Their chief feast day fell in the winter, and was called Yule, and some of its customs have actually descended to our Christmas feast of the Nativity. The very names of our days of the week still bring

the gods of the Angles and Saxons to our minds. The day of the Sun, the Moon ; Tiw, the god of battles ; Woden, their chief deity ; Thor, the god of thunder ; Freya, the goddess of plenty ; and Satiré, the god of agriculture."

"Now that is curious indeed ! I never knew that before, nor so much as thought the days of the week had any meaning at all. I often wondered, when I was a boy, why Wednesday was spelt in such a queer fashion. And so all England became heathen ! That seems sad, after so much had been done to spread the Church, and the Britons had been so faithful !"

"Yes, it was very sad. But it is pleasant to think of Wales, and how the Church grew and flourished there. The whole of Wales was soon after divided into four dioceses. . . ."

"Stop a minute, Ned. What is a diocese ?"

"The extent of a Bishop's rule. Just as the parish Priest is the ruler of the Church in his parish, so the Bishop is the head of the Church in his diocese, which includes a very great number of parishes."

"And all the Priests of those parishes are under him, I suppose."

"Yes ; and sent by him each to the care of his parish. However, in the time we are speaking of, even Wales was of course not yet divided into parishes. But, as I was saying, it was now portioned out into four dioceses, with a Bishop, and a cathedral, and a college for each. And the very



same dioceses have continued to the present day—Llandaff, Bangor, St. David's, and St. Asaph, all established in the sixth century; and their Bishops have gone on in one continuous line until now. The third was named St. David's, because of the piety and talents of its first Bishop, though it was not called so in his lifetime; and he has always been looked upon as the patron saint of Wales. The colleges attached to the cathedrals became training-schools for clergy and teachers; so here, at least, Christianity never died out, and the Church went on growing year by year."

"And heathenism ruled over the rest of the land," said George. "That was a pity, when it had once been Christian."

"But there are rays of light to be seen if we turn to Ireland and Scotland, which are parts of our own country, you know. At this very time there were holy men working amongst the heathen, and planting the Church of Christ there. And many of these owed their desire to work in Christ's vineyard to the teaching and example of St. Germanus, and went back with him to learn of him and other great teachers of Gaul. One of them, whom we know as St. Ninian, was the son of a British chief. He went over to Gaul, was taught there by St. Germanus and by St. Martin, Bishop of Tours, and was ordained as a minister to the Scots. About the year 400 he settled in the south of Scotland, and worked among them for eight years, till the barbarous people drove him away

into Ireland. And when we mention Ireland, a greater name than St. Ninian's comes to our minds."

"I'll be bound you mean St. Patrick," exclaimed the blacksmith; "I have heard of him."

"Yes, St. Patrick. He was born in Scotland, the son of a Christian Priest, and when a lad was carried captive by robbers to Ireland. After six years' work as a slave he escaped; but his loving heart was always thinking of and sorrowing over the heathenish life of his former captors, and he got his father to send him too to Gaul, to learn of St. Germanus and St. Martin; and there, in course of time, he was consecrated to be Bishop of the Irish. He returned there in the year 432, and worked there all his life. And before he died the Holy Catholic Church was thoroughly planted in Ireland, with many ordained clergy to guide and govern it, and many schools of education established to train up future teachers."

"Then St. Patrick succeeded in Ireland better than St. Ninian did in Scotland."

"True. But St. Ninian's labours were not lost—I don't suppose real true work ever is lost. It was carried on by other missionaries, the best known of whom was St. Kentigern. But the greatest saint of this southern part of Scotland, and through whose work all the northern part of England again became Christian, was St. Columba. Just as St. Patrick came from Scotland to preach Christ in Ireland, so St. Columba came from Ireland to preach Christ in Scotland."





The landing of St. Columba.—p. 47.

"Give us the map, Patty," interrupted her father.

"You see there," said his cousin, "how near the two countries are, and you see too what a number of islands there are on the west coast of Scotland. To one of these islands, called Iona, came Columba and twelve companions, sailing across from Ireland in their little boats, or coracles, which were simply made of wickerwork covered with skins. They landed on Whitsun Eve, 565, and here they founded a monastery, which became one of the most famous in the whole of the British Isles. From Iona preachers of the Gospel went forth over all Scotland and its isles; and to them too was due, in time, the conversion of the heathen Angles and Saxons over more than half of England."

"Now, if I were to take to travelling," asked George, "could I see that island of Iona? Ah! here I see it marked on the map, Patty, near the big island of Mull."

"To be sure. And there you would see the ruins of the famous monastery. More's the pity that it, and so many like it, have been allowed to go to ruin."

"Now I don't rightly know what a monastery is, after all," remarked his cousin.

"A monastery is the dwelling of monks, that is, of men who join together as a religious brotherhood to dwell in community. In these monasteries, or abbeys, as some of them were called, of which hundreds were established in England alone from

the sixth to the fourteenth centuries, the monks lived by strict rules, dividing their time between worship and work. In the rude, rough times of which we are speaking, and for hundreds of years afterwards, a monastery was the centre of religion, charity, education, and civilization. Round the monastery the land was drained, cultivated, and turned into a garden. Within many different works were carried on, foremost among which was the copying of the Bible and other books."

"What was that for?"

"Why, don't you remember, George, that printing was not invented till the fifteenth century? So, how could any book be preserved or multiplied but by the tedious work of copying with pen and ink? And the Bible itself, and the Liturgies of the Church, to say nothing of numerous histories and other books, might have been lost had it not been for the ceaseless labour of the monks. Then no education at all could be had except at the monasteries, where teachers were always ready to instruct any youths who cared for learning. Here, too, poor wanderers were succoured and fed, the sick were tended in the infirmary, and shelter was always open for the weak and oppressed flying from their enemies. More than all this, the ceaseless worship of God was daily carried on in the midst of a Godless world."

"And St. Columba's monastery in the island of Iona was like this, was it?"

"Yes; and numberless others were gradually

founded all over the British Isles, and in many places their ruins may still be seen. Perhaps the time for them has passed by now, but we can hardly estimate what an immense power for good these abbeys and monasteries were in what we call the dark ages of the past."

"And are they all in ruins?" asked the blacksmith.

"Mostly, though many of the churches, which of course always formed the most important part of them, still remain as the churches of many a parish, such as the abbey church at Malvern, for instance."

"Well, you have told me about Wales, and Scotland, and Ireland, but I am in a hurry to get back to England, Ned, and hear how these ancestors of ours, the heathen Angles and Saxons, were brought into the Church."

"You come over to-morrow night then, George, and I will tell you all I know."

## CHAPTER IV.

"GOOD EVENING, Ned," said George Turner, coming to his cousin's door; "let's sit out of doors this fine evening, and go on with our history."

"I am all ready, George."

"You were to tell me to-night how our ancestors the Angles and Saxons were turned from their worship of Woden and Thor (was not that what you called some of their queer gods?), and became Christians."

"Yes; well, let me see. I think we shall explain it in a more orderly fashion if we get the divisions of England clearly into our heads."

"England is divided into forty counties," said the blacksmith. "I have heard Patty learning them off often enough."

"Ah, but not yet. When the Angles and Saxons had got well settled down, and had conquered all England, it was divided into seven parts."

"Only seven! that will be very easy to remember."

"And each of these had a king," continued Mr. Wood. "We speak of England then as a *Heptarchy*, that is, as being under seven rulers, while afterwards it became a *Monarchy*, or under one ruler."



"Now, Patty, tell us the names of the seven kingdoms."

"Oh, father! I never learnt them," exclaimed Patty.

"Never mind, Patty," said Mr. Wood, "I will repeat them to you. They were Kent, Sussex, Essex, Wessex, East Anglia, Northumbria, and Mercia."

"Why, they will be quite easy to remember," said Patty, "I know most of the names already."

"*Kent* was very much what the county of Kent is now in extent. You remember I told you a tribe called the Jutes conquered that. *Essex*, or country of the East Saxons, included the present county of Essex, with Hertfordshire and Middlesex. *Sussex*, or South Saxons, Sussex and Surrey. *Wessex*, or West Saxons, Berkshire, Hampshire, Dorsetshire, Wiltshire, Somersetshire, and Devonshire."

"That makes one kingdom for the Jutes, and three for the Saxons," remarked the blacksmith, who still had the map in his hand; "but we have not got nearly half of England yet."

"Because the country settled by the Angles was far the larger. Their three kingdoms were *East Anglia*, including Norfolk and Suffolk (the North folk and the South folk), and Cambridgeshire. *Northumbria*, which covered Northumberland, Cumberland, Westmoreland, Lancashire, Durham, and Yorkshire; and *Mercia*, which included all the midland counties. These seven divisions of the

Heptarchy were each ruled over by their own king."

"And some of these, I dare say, would listen to missionaries, while others would not," remarked George.

"Exactly so. It very much depended on the will of the king; and so it came to pass that some of the kingdoms of the Heptarchy were Christianized before the others."

"Well, start off now, Ned, and tell us all about it. Which kingdom shall you begin with?"

"I have no choice about that. I must begin with the first. And it is the mission that people have heard most about, and I do believe many suppose that it converted the whole of England."

"Who sent the mission?"

"Pope Gregory the Great, of Rome."

"Oh! So the pope did send his clergy over here."

"Certainly. It was in the year 597 that St. Augustine landed in Kent, with a mission from Gregory to convert the heathen Saxons to the religion of Christ. But do not be afraid of the word 'pope.' It really only means 'father,' and was a title given at first to all Bishops, as being fathers to the Church. Just as all the Apostles were equal, so it was held that all Bishops were equal. But after a time it would be natural that in each country one Bishop, perhaps of the chief town, would be looked up to, to preside over the other Bishops, and this one came to be called 'Patriarch,' which means 'the chief father.'"

"And was the Bishop of Rome a patriarch?"

"Yes; but there were other patriarchs besides. The Bishops of Alexandria, Antioch, Jerusalem, and Constantinople were all patriarchs too, and were all independent of each other."

"I should think our Archbishop of Canterbury must be a patriarch," remarked George.

"So he is, though we do not call him so. He presides over the Bishops of the Anglican Church, so he holds the position of a patriarch."

"But I fancy the pope of Rome wishes to be head over the whole Church, does he not?"

"Yes. But, as I said, Gregory the Great, Pope or Patriarch of Rome in the sixth century, had no such notion. On the contrary, he declared that no patriarch ought to call himself 'universal Bishop,' or wish to be head over the others, for that Christ alone was the sole Head of the Church. It was only in after times that the Popes of Rome assumed to themselves the title of Head of the Church. So when Gregory sent a mission to England it was not because he wished to be master over that branch of the Church which should be planted here, but purely from love to Christ, and the desire to spread His Kingdom."

"And along with the true Faith did this Roman mission teach the worship of the saints and the Virgin Mary, and how souls can be got out of purgatory, and all that sort of thing?" asked the blacksmith.

"Oh, no. Such false doctrines had not been

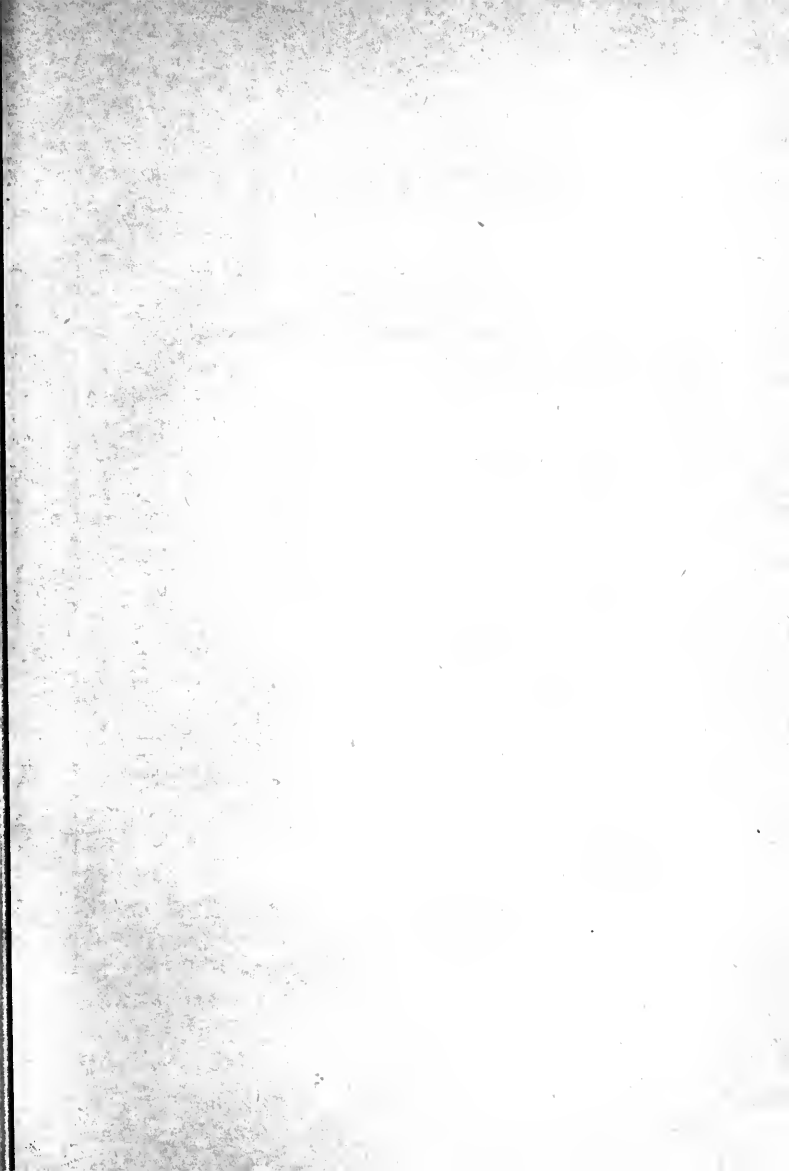
invented then. The faith of the Church in Rome was as pure in those days as in any other branch of the Church."

"Well, in that case," said George, "it need not hurt our feelings at all to think that England got the Faith from Rome. I had an idea that they had always been a popish lot as they are now."

"On the contrary, what we call 'popery' had no existence till about the eleventh century. So there is no occasion to feel any jealousy as to what branch of the Church we owe the great blessing of Christianity. All equally have their Lord's command to preach and to spread His kingdom. However, the Roman missions, after all, only succeeded in planting the Church in a lasting way in two kingdoms of the Heptarchy."

"Which were they?"

"Kent and Wessex. And now I am really going to begin with the first, with Kent. It happened that some years before Gregory was made a Bishop, he was walking in the market place in Rome, and saw, amongst some slaves who were put up for sale, some boys with fair hair, blue eyes, and beautiful countenances. He asked from what land they had come, and was told they were captives from the island of Britain. He inquired whether those islanders were Christians, or still in the darkness of heathendom; and when he was answered that they were heathens, he sighed deeply, saying, 'Alas! that a race of such bright aspect should be still under the power of the Prince of





Gregory and the English Slaves, A.D. 589.—p. 55.

Darkness!’ Then again Gregory asked to what tribe these boys belonged, and was told, ‘to the Angles.’ ‘Angles,’ he answered; ‘it is well, for they have angelic faces, and ought to be heirs with the angels in heaven. And from what province do they come?’ he further asked. ‘From Deira,’ he was told. ‘Well,’ he said, ‘drawn from wrath, and called to the mercy of Christ’ (‘de ira’ are Latin words, meaning ‘from wrath’). And further he asked, ‘How is the king of that province called?’ ‘Ælla,’ they answered. ‘Alleluia,’ replied Gregory; ‘Alleluia to God should be sung there.’”

“Oh, what a pretty story,” exclaimed Patty.

“That it is,” said her father. “But I don’t remember, Ned, that Deira was the name of one of the seven kingdoms.”

“Deira was part of Northumbria. The two provinces of Bernicia and Deira formed Northumbria. Well, Gregory was seized with an earnest desire to preach the gospel to the distant Angles, and got leave from Pope Benedict I. to go, and he actually started; but his fellow citizens loved him so much that they got the Pope to command his return. But Gregory never forgot the fair-haired Angle boys; and when he afterwards became Pope himself, he sent off the prior of a Benedictine monastery, named Augustine, with several of his monks, on a mission to England.”

“I am pretty nearly sure I have heard his name before,” remarked the blacksmith.

“So have I, father,” said Patty; “and they say

that the Te Deum was written when St. Augustine was baptized."

"Ah! but that was another St. Augustine," said Mr. Wood. "Don't you mix up the two. The one you are speaking of was much the greater man of the two; he became Bishop of Hippo in Africa; but he lived two hundred years or more before the St. Augustine whom I am speaking of."

"Oh, indeed! Well, it was the first one that I meant, I expect. I have seen a book of his, called *The Confessions of St. Augustine*, somewhere."

"Yes, the Bishop of Hippo wrote that. However, to go back to my story. When St. Augustine and his monks reached the south of France, they heard such an account of the barbarities of the Angles and Saxons that some of them returned to Rome to ask leave to give up the enterprise."

"Not very brave of them," remarked the blacksmith.

"But Gregory would not give up his purpose, and said they must go on."

"I am glad he did. Did they obey him?"

"Oh yes, obedience is the very first vow of all monks. They went on again, and Gregory sent them letters of commendation to all the Bishops whose dioceses they passed through, and so they were 'brought on their way by the Church' (as we read of St. Paul and St. Barnabas on their way to Jerusalem). There was one very cheering piece of news they heard as they went through France, and that was, that *everybody* in England were not



heathens, but that the wife of the King of Kent was a Christian."

"Really! how was that?"

"Because she was the daughter of the Christian King of Paris. Her name was Bertha, and when she had married Ethelbert, King of Kent, her father had arranged that she should take a Christian Priest with her, and be allowed to follow her own religion."

"That would be a great help to St. Augustine, I should think," remarked George Turner; "the queen, at any rate, would be on his side. But he was going to Kent, was he? I thought that Gregory particularly wanted to convert the Angles, and they were Jutes in Kent, were they not?"

"Yes. But Gregory, I dare say, knew little of the difference between the three tribes, and if he did know, I am sure he would have wished to convert them all. If you look at the map you will see that Kent is the nearest point to France, so they would naturally land there."

"Yes, I see. Old-fashioned boats I warrant they crossed in, no steamers in those days. Now how many years ago was this?"

"Very nearly thirteen hundred. It was early in the year 597. Then Augustine and his companions sent a message to King Ethelbert, and he said he would receive them, and hear what they had to say, and he appointed a day when he would listen to them in the open air."

"They were not to come into his house then?"

"No, because he was afraid of witchcraft. He had heard of Christ and His wonderful life, very likely from Queen Bertha, but thought all His power was caused by witchcraft."

"What a strange idea, to be sure!"

"And he fancied witches had no power in the open air. So on the day appointed St. Augustine and his monks came in solemn procession before the king and queen. One carried a silver cross, and another a picture of our Saviour, and as they walked they chanted a litany."

"King Ethelbert had never seen such a sight as that before," remarked the blacksmith; "it must have been something like our processional hymns at Christmas and Easter."

"It impressed him very much, and he told St. Augustine he might preach to any of his people who liked to listen, but that he could not himself make up his mind all at once to be a Christian, and give up his old religion. However, after several talks with his nobles, and interviews with Augustine, he agreed to join the Catholic Church, and he and his court were baptized on Whitsunday, 597, and St. Augustine was then allowed to rebuild the British churches, whose ruins were scattered throughout Kent."

"What did the monks do for a church to worship in before this?"

"They joined in the worship of the little church of St. Martin's at Canterbury, which I told you before still exists, being one of the very few which



WALTER J. MORGAN

St. Augustine and King Ethelbert, A.D. 597.—p. 58.



escaped destruction at the time of the heathen invasion, and which Queen Bertha had rescued and restored for Christian worship."

"And now St. Augustine, I suppose, would be the chief Bishop in England."

"No, as yet he was not a Bishop at all, he was only a Priest. Although he was an abbot, or head over his monks, yet he had never been consecrated to be a Bishop. No branch of the Church can exist without Bishops, because only a Bishop can ordain any of the ministers of the Church."

"How did he manage then?" asked George. "Did he go back to the Bishop of Rome to be consecrated?"

"No, he need not go so far as Rome. He went over to Gaul (to France), and the Bishops of Arles and Lyons, whose names were Vigilus and Ætherius, consecrated him to be Bishop."

"Stop a bit, Ned. Who consecrated our Bishop, who came here the other day for the Confirmation?"

"Why, the Archbishop of Canterbury and two other Bishops, to be sure."

"And who consecrated them?"

"Other Bishops before them. Every Bishop has been consecrated by other Bishops, and we can trace the line back right up to St. Augustine."

"What! do we know the name of every Bishop up to St. Augustine?"

"Yes, certainly. I was in a church the other day where the list of all the Archbishops of Canterbury was printed and put up in the porch, and I

thought what a capital thing it would be if it were put in every church porch in England."

"It would make it all plainer to us certainly, and make us think more of our Bishops and clergy," remarked the blacksmith.

"Yes. There would not be many dissenters from the Church, I think, if everybody realized that her clergy are all sent with authority, the same authority which Christ gave to His Apostles, which has come down direct from them through the long chain of Bishops."

"Apostolical succession," put in Patty, "we are always being told about that at Sunday school."

"Patty is taught more than ever I used to be," said her father. "But it is never too late to learn. So we trace back the orders of our Bishops to this French Bishop, you say, not to the pope of Rome."

"Yes, George. But you seem terribly afraid of the pope of Rome," answered Mr. Wood, laughing. "Don't forget that I told you, that at this time, the sixth century, there was not any such thing as what we call popery. 'Pope' only meant 'Bishop.' The Church in Rome was quite as pure then as the Church in France. And if Pope Gregory had consecrated the first Archbishop of Canterbury it need not have hurt your feelings."

"Only that the Romanists now try to make out that we ought to be subject to them."

"Well, so they do. And for that reason it is a

good thing that our Bishops trace their orders to France. However, after Augustine was consecrated Bishop, he did get authority from Rome to be Archbishop, or head Bishop, in England. Pope Gregory, who had sent him here to convert the Angles and Saxons, sent him the pall which was to constitute him Archbishop."

"Whatever was that?" asked George, in astonishment.

"It was a white collar made of wool, with crosses worked on it. It was called in Latin the 'pallium,' or 'pall.' And just as when a crown is given to a man he is made a king, so a 'pall' given to a Bishop made him a chief Bishop, or Archbishop. Gregory promised that as soon as ever there should be a Bishop of York he would send him a pall also."

"Then it is quite an old arrangement to have two Archbishops in England—one at Canterbury and the other at York," remarked George.

"And now we must go on with the conversion of Kent," said his cousin. "When Augustine came back from France, he found that his clergy had been making great way with the people, so that on Christmas day ten thousand were baptized."

"What, all in one church?" exclaimed Patty.

"Not in a church at all, but in a river, just as our Lord Himself was, and no doubt many of the early Christians. There were very few churches yet, you know; but they set to work to build them,

and to restore some of the old British ones, as Queen Bertha had already done with St. Martin's. St. Mary's in Dover castle was one of the old churches restored. And another one was the beginning of our beautiful Canterbury cathedral, though there is nothing now remaining of the original church except the seat called St. Augustine's chair, in which the Archbishops have ever since been enthroned."

"And so we have got Kent made Christian," said George Turner. "And now about the other six kingdoms."

"Don't be in a hurry. I think we had better quite finish about St. Augustine to-night," answered Mr. Wood. "After a time he sent over to Rome to ask pope Gregory for more helpers, and to beg for advice on a few matters. One question he asked was, whether the Liturgies in use in England had not better be made exactly like those in use in Rome."

"Ah! I remember you said they used the Gallican Liturgy in England which St. John had drawn up. Now I wonder whether the pope thought they had better go on using it?"

"Yes, he was wiser than Augustine. He thought there was no necessity at all for different branches of the Church to use the same service book."

"Really now! But I should not like to use another Prayer-book than ours."

"Yet if you went to America, or even to Scotland, you would not find that the Prayer-books in



those branches of the Church were exactly like ours."

"I should be afraid then that I had got into the wrong place of worship."

"No, you would not. As long as you knew it was an Episcopal church you were in, you would know that you were worshipping with the true Church."

"Episcopal church means church ruled by Bishops, does it not?"

"Yes. The church that is ruled by Bishops who have been ordained through Apostolical succession, and which holds fast the Creeds, and which rightly and duly administers the two Sacraments ordained by Christ, is the true Church. And whether it uses the same forms of service as are used by the Anglican branch is of no great consequence; and this pope Gregory impressed upon Augustine."

"I see. And what other advice did the pope give?"

"He sent an order which I don't think we can ever say he was right in sending, viz. that St. Augustine was to have authority over the Welsh Bishops. Now you know that the Church in Wales had never been upset, but that the Bishops there had continued from British times, and that the Bishop of Rome should give any one authority over them was what he had no right to do; and the Welsh Bishops, when they heard of it, very naturally resisted it."

"But the Welsh Bishops obey the Archbishop of Canterbury now, do they not?"

"Oh, yes; and they have done so for some hundred years. In 1115 they all took the oath of canonical obedience to the then Archbishop, and that was a good while before the country of Wales was conquered by Edward I., and made part of the English kingdom. And perhaps they might even have done so in Augustine's time if he had not been so haughty and overbearing with them."

"Why how was that?"

"They agreed to have a meeting near the river Severn; so the Welsh Bishops came there, and they held their conference under an oak, which is still called 'Augustine's oak,' if it is really the same. The reason Augustine gave for wishing to have a meeting was, that he wished to ask them whether they would help him in spreading the Gospel among the Angles and Saxons. But he wanted to assert his authority over them first by making them agree with the Church in Rome about two or three customs which were really not matters of Faith, so they were of no great consequence. The first was about the time of keeping Easter."

"There's a lot about that at the beginning of the Prayer-book," remarked George.

"Rules for finding Easter," said Patty; "I never could understand them."

"At the Council of Arles, in 314, it was agreed that if the paschal full moon fell on the 14th day of the month, and that was a Sunday, the 14th was to

be Easter Day, and the British Church had always kept to that rule. They did not know that the Roman Church, in order to agree with the Patriarch of Alexandria, had changed to the present rule, that if the full moon fell on a Sunday, the *next* Sunday was to be Easter Day."

"But would it not be better for the whole Church to keep the same day?" said George.

"Of course, far better, and I dare say the Welsh Bishops would have agreed to do so if, as I said, Augustine had been more gentle. Besides this, the British clergy did not shave their heads, or make the tonsure, as they called it, in the same way as Augustine and his clergy. The former made it in the shape of a crescent, and the latter in the shape of a crown."

"As if that mattered in the least!" exclaimed the blacksmith.

"And thirdly," continued Mr. Wood, "the Roman clergy dipped three times in Baptism, and the British only once."

"Well, I always say, stick to important things, but don't quarrel over small matters," said George.

"Well, Augustine met the Welsh Bishops, as I said, but the latter, not being ready to answer him, said they would meet him again. Meanwhile they went to a very holy man, and asked him what they should do about agreeing with Augustine. 'If he be a man of God, follow him,' was his answer. On further asking how they should know if he were a man of God, he answered, 'If he be meek and

lowly of heart, then he is of God ; but if proud and haughty, then he is not.' Again asking how this should be proved, he told them to contrive to come last to the place of meeting, and if Augustine rose up to greet them, then they would know he was of a humble spirit."

"And did he?"

"No, he remained sitting. So the Welsh Bishops said he could not have the spirit of Christ, and they refused to submit to him and give up their customs. And moreover they said, which was perfectly true, that they owed no obedience to the Bishop of Rome, whom Augustine called Pope."

"So I suppose he had to go back to Kent?"

"Yes, and he went on with his work there, though he did not extend it far beyond."

"Did you not say he had sent to Pope Gregory for some more helpers, at the same time that he sent for his advice?" said George.

"Yes, and the names of three who came over we must remember. They were Justus, Mellitus, and Paulinus. The first was consecrated Bishop of Rochester, which you know is in Kent; and the Archbishop of Canterbury and the Bishop of Rochester have up to this very day shared the work of Kent between them. Mellitus was sent to convert Essex about the year 603, but his work there did not last, and the people soon returned to heathenism. And Paulinus went in 626 to Northumbria, but he was forced after a time to flee. So you see the Roman mission had, after all, but small

effect in England. St. Augustine's work in Kent, however, was never destroyed, and has continued until now, and to him we trace back the line of all our Archbishops of Canterbury. He died in the year 605, after consecrating his friend Laurentius to be his successor."

## CHAPTER V.

"Now, Ned, we finished with Kent last night; which kingdom are you going to tell me and Patty about next?"

"Whichever it is, we must not be so long over it as we were over Kent, or we shall not finish our history before Christmas comes," replied his cousin. "I think we will take next two more kingdoms which owed their conversions to missionaries from the south, though they were not directly sent by the Bishop of Rome, as Augustine had been. And they came next to Kent in the time of their conversion. These were East Anglia and Wessex."

"East Anglia," repeated the blacksmith, "inhabited, of course, by Angles. Hand over the map, Patty. Norfolk, Suffolk, and Cambridgeshire, I think."

"Right. Now the King of East Anglia was a nephew of King Ethelbert of Kent, and he allowed his uncle to send Christian teachers into his country, and his successor Earpwald became a Christian himself. But his nobles and people resisted the teaching, and put Earpwald to death, while his brother fled to Gaul to escape the same fate. When

three years after he was able to come back and ascend the throne, he determined to do all he could for the conversion of his subjects. So he invited Felix, a Bishop from Burgundy, to come over."

"Where is Burgundy?" interrupted George.

"It is a province of France, bordering on Germany. Felix knew the people of East Anglia had resisted the mission sent them from Kent, so he thought they would be more ready to listen to him if he could show that his work was not connected with Canterbury. So he got the sanction of the pope for a separate mission, and then came to East Anglia. He succeeded wonderfully, and the Christian Faith took a firm root. He got churches and schools built, and his name is still honoured in Norfolk and Suffolk. In fact, the town of Felixstowe keeps his name in memory. He was greatly helped in his work by Fursey, an Irish monk."

"What, one of those from Iona that you told us about?"

"One from that branch of the Church. We call it the Celtic Church, which includes the Christians of Scotland and Ireland, and the old British Church."

"Then this Bishop Felix did not despise them, as Augustine did?"

"Not at all. Even though Fursey's tonsure might be cut in a different fashion, and some of his ideas about Church ceremonies might not be quite the same as his own, they both held the true Catholic Faith, and that was sufficient. Felix

in his schools trained up scholars to be teachers and clergy, and one of them, named Thomas, succeeded him as Bishop of East Anglia, the first Englishman who became a Bishop. The cathedral church of East Anglia is, as you know, Norwich Cathedral."

"East Anglia seems to have done so well, that you have the less to say about it," remarked George.

"That is often the case. And now we will go to the Saxon kingdom of Wessex, which includes all the southern counties of England, except Surrey and Sussex, Kent and Cornwall. This conversion too was the work of a teacher from France, and comes next in time."

"What was the time?"

"About the year 634. A monk of Gaul, named Birinus, had heard of the mission of Felix to East Anglia, and he thought he also would try to Christianize some English tribe. He went to Rome to ask leave of the pope. . . ."

"Now why should he go to the pope at all?" interrupted George.

"He could not take upon himself to go without being sent by authority; that would be contrary to all Church rule. And the Bishop, or Pope, of Rome, you know, was the Patriarch of all the Western Church. None of our missionaries now-a-days go forth from England without being sent by the Archbishop of Canterbury."

"Of course. I see."



"Well, the pope (Honorius was his name—he had succeeded Gregory the Great) gave him leave, on condition that he did not intrude on any part which Augustine and his clergy had visited, and Birinus was consecrated by the Bishop of Milan as a missionary Bishop. He landed in Wessex, and laboured earnestly among the West Saxons. The king's name was Cynegils."

"Well, to be sure, I could never remember such a queer name," exclaimed George.

"And Birinus had an unexpected helper in his efforts to convert him. King Oswald of Northumbria (whom I will tell you about presently), already a Christian, had come to Wessex to seek the daughter of Cynegils in marriage. And he and Birinus together were successful in converting Cynegils, and bringing him to Baptism, and lands were given and a cathedral built at Dorchester in Oxfordshire for a see for Birinus. And many of Cynegils' subjects followed his example, and they freely gave land for building churches, and for the support of the clergy. The next king, Cynegils' son, was not at first disposed to be a Christian, but Wessex being invaded by the King of Mercia he was defeated, and fled for refuge to East Anglia. Here he could not help seeing what a benefit Christianity had been to the country, and he changed his mind, and on being restored to his kingdom he soon became a Christian, and did everything he could to advance the Faith. The See of Winchester was founded by him, and Wimi, a Saxon, was its first

Bishop. So now we have another kingdom Christian, and an important one too, for you know that 200 years after this it was the King of Wessex who became the first king of all England."

"So Kent, East Anglia, and Wessex were converted by Bishops coming over the English Channel from Italy or France, I have got that into my head now," said George.

"And the four other kingdoms were Christianized by Celtic Bishops from the North. And we will begin with Northumbria."

"And that looks the biggest of all the seven," remarked the blacksmith, who still had the map in his hand, "unless it is Mercia. But did not you tell me that those fair-haired boys, on whose account Gregory sent Augustine to England, came from part of Northumbria?"

"Yes, and Augustine did make an attempt to convert them."

"Oh! I understood you to the contrary."

"Augustine sent a mission there, but the effects of it only lasted a short time. This was how it happened. Edwin, King of Northumbria, wished to marry the daughter of Ethelbert, King of Kent, but her brother (Ethelbert was now dead) would not let her go unless she was to be allowed to worship as a Christian in her new home."

"Quite right of him," said the blacksmith. "If everybody were to think of God first in arranging about their marriages now-a-days, what a blessing would rest on their future life."

"Yes, and even in sending their boys out into life, and their girls to service, how few parents ever so much as ask whether they are going into godly families, or whether they will have the chance of going to church or not. Truly the early Christians set many of us an example! Well, to go on with my story—King Edwin was quite willing, and when the princess started for her new home in the North Paulinus went with her."

"He was one of the three priests whose names you told me to remember," remarked George, "whom Gregory sent over at Augustine's wish to help him."

"Yes, and Justus, another of the three, who had been first consecrated Bishop of Rochester, and was now Archbishop of Canterbury, consecrated Paulinus (this was in the year 626) to be a Bishop, and the party set off for Northumberland. Very soon Paulinus and the young queen persuaded Edwin to assemble the Witan."

"The Witan!" repeated George.

"The Anglo-Saxon word for a council of wise men. It is often called by a much longer word, 'Witanagemot.' He called the council together to see what they thought about the merits of Christianity. Coifi, the heathen high priest, said, 'that at any rate it could not be of less use to them than their own religion was.'"

"That was something, as much as you could expect a heathen priest to say. It showed that, after all, he did not think his own religion worth much."

"No. And so another of the council seemed to think also, for he said he would be glad to hear of any religion that would tell them whence they came, and where they were going. He compared the knowledge they possessed to a swallow flying out of the dark night into the hall where they were sitting, illumined for one short moment, and passing again swiftly into the darkness beyond. It seemed, did it not, as if they were looking for some more satisfying religion than what they had got."

"Well, the light was coming to them at last," said George. "Does not the Bible say, 'The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up'? I wonder now whether the Africans, or the Chinese, have the same feelings now, and long for the true Light?"

"I have no doubt some of them do. And yet thousands of English people forget that their own nation once sat in darkness, and had the light brought to them by missionaries from over the seas; and they are so selfish and ungrateful that they won't so much as give a penny to take the light to others."

"I have often thought of that," answered the blacksmith; "in fact, it was this being pointed out to me which first made me subscribe regularly to missions."

"And to go back to the Northumbrian Witan," continued Mr. Wood. "Paulinus, finding the council so ready to listen, began to give them the message

of the Gospel, and very soon Coifi suggested the destruction of the heathen temples, and gave the first stroke himself. The king and his court, after being instructed in the faith, were all baptized on Easter Eve, 627, and the people soon followed their example. The king gave Paulinus a piece of land in York, and he built a wooden church there, until a stone one could be erected."

"That seemed to be a good beginning for the mission. Did you say it did not last?"

"Only for a few years, and then the fierce heathen King Penda of Mercia invaded Northumbria, conquered Edwin's army, and killed him. Paulinus, taking with him the holy vessels of the church, and the queen and her little ones, escaped to Kent. The people forsook Christianity, and returned to their heathen religion; only one brave man, James, a deacon, remained in Northumbria as a witness for Christ."

"So the Roman mission of Augustine appears not to be able to make any lasting impression beyond Kent, as you said at first, Ned. Folks in general always speak as if he had Christianized all England. And what became of Paulinus?"

"He was appointed Bishop of Rochester, and remained there till he died."

"And Northumbria had to be converted over again?"

"Yes. And this is how it came to pass. Edwin, King of Northumberland, had about seventeen years before taken the throne from a king called

Ethelfrid, and had slain him, and his three young sons had fled away to Scotland, and taken refuge in the island of Iona."

"What, the island you said St. Columba had made so famous, and where he had built his monastery?"

"The very same. Here they were instructed in the Christian Faith, and baptized. When they heard of the death of Edwin, the eldest returned to Northumbria, and took the province of Bernicia for his kingdom, while a cousin of Edwin's kept the other one, Deira. But they were soon defeated and killed by the same King Penda of Mercia who had killed Edwin. Then Oswald, Ethelfrid's second son, hearing of this, resolved to try and get the kingdom which was his by right."

"He must have been a brave young fellow," remarked the blacksmith; "I don't think I should have dared to meddle with that Penda."

"Ah! but he knew where to get strength and help. He raised a small army of Christians, and before leading them against the enemy, he fixed a wooden cross in the ground, and he and his soldiers knelt to pray for the help of God. Their prayer was answered, and they gained a decisive victory, and he became king of the whole of Northumbria."

"It would be a grand thing to see the Cross set up again," said George. "I dare say Oswald wasted no time in sending for teachers to convert his people."

"And you might guess where he would send to," replied his cousin.

"To Iona, I make no doubt."

"To be sure. So from that holy monastery, which had already done so much for the Church, came a Bishop and clergy to evangelize Northumbria. But the Bishop, whose name was Cormac, soon came back again. He said the people were rough and rude, and he could do nothing with them."

"Well, he must expect that, of course," said George; "I don't suppose missionaries ever find their way quite smooth. Did he expect the people to be like civilized Christians?"

"I think," replied Mr. Wood, "that he was too harsh himself; for when he got back to Iona, and said it was of no use attempting to convert such people, one of the brethren said, 'Hast thou not forgotten the Apostle's precept to give milk, and not strong meat, to babes? Didst thou not expect too much from them, before they had been nourished by degrees by the Word of God?' The other monks approved of what their brother said, and immediately agreed that he would be the fit man to send to Oswald."

"What was his name?"

"Aidan—a name so honoured in the English Church that we always call him St. Aidan. To him, more than to any other, the north and centre of England owe their Christianity. The Celtic Bishops in Iona consecrated him a Bishop, and in 635 he arrived in Northumbria."

"I forget what you mean by Celtic," said George.

"I mean the race or family of the Celts. The Britons, and the Irish, and Scots were Celts. The Angles and Saxons were of quite a different race. So again were the people of France and Italy. I only wanted to remind you that the *Celtic mission*, which was sent to Northumbria from Iona, was quite a separate thing from the *Roman mission*, which was sent to Kent from Rome."

"And people don't know half enough about the Celtic mission," said George; "at least I am sure I never understood about it till now."

"When St. Aidan arrived King Oswald gave him the small island of Lindisfarne, a little south of the Tweed, also called the Holy Island. There a church and monastery were built, and a college to train missionaries who could speak the language of the Angles, and before long these went forth to all the parts of England which were yet heathen—the kingdoms of Mercia, Sussex, and Essex all owing their Christianity to monks from Lindisfarne."

"But St. Aidan did not always stop in this island, I suppose?"

"Oh, no; he travelled continually from one end of Northumbria to the other, always on foot, so that he might talk to everybody he met; while if any monks accompanied him they would read the Scriptures, or learn the Psalms, as they went along. The Bishop was so kind and thoughtful for all, so humble, and so generous to the poor, that he was universally beloved. King Oswald helped him in





St. Aidan preaching to the Northumbrians, A.D. 635—642.—*p.* 78.



every possible way in his work, and was as careful of the poor as the Bishop himself. We are told that one Easter, when the people had come in multitudes to hear St. Aidan preach, the king, finding that the quantity he had provided for their food was not enough, sent them the meat from his own table, and then broke up his gold and silver dishes, and distributed them among the poorest."

"With such a good Bishop and good King the Church must have prospered in Northumbria," remarked George.

"It did indeed. Churches were built all over the kingdom, and the people came joyfully to hear the word, and be instructed in the Faith. In 642, after a reign of only nine years, the good King Oswald was killed in battle."

"It was never that Penda, King of Mercia, again!"

"The very man. He invaded Northumbria again (you see the two kingdoms border on each other), and, as I said, killed the king in battle. Oswald was succeeded by his youngest brother Oswy, but only in half the kingdom, viz. in Bernicia."

"Who had Deira then?"

"Oswin, the son of King Edwin, who as a little boy had been carried away in safety by Paulinus when his father was killed. Both these kings were Christians, and both friends of St. Aidan. We read that Oswin, not liking to see the good Bishop making such continual journeys on foot, gave him

a very fine horse. Soon after, St. Aidan, meeting a poor man who asked him for alms, dismounted and gave him the horse. Oswin was naturally rather angry, and next time he met the Bishop he said, 'Why did you give away that horse I chose for you? would not a poorer one have done for a beggar?' 'What!' replied St. Aidan, 'is a foal of a mare more dear to you than a child of God?'"

"Ah! and what did the king say to that?"

"He said nothing at the time, but afterwards the thought of the Bishop's words so struck him, that he asked his forgiveness, and said, 'I will never more grudge it, however much you give to the children of God.'"

"And did these two kings, Oswin and Oswy, get on well together? They ought to have done, considering what a good example they had in their Bishop."

"No, unhappily Oswy was jealous of Oswin having part of Northumbria, and he made war against him, and killed him."

"That was not much like a Christian," remarked George. "What could St. Aidan have thought of him, I wonder?"

"It was the only bad act of Oswy's life," answered his cousin, "and he deeply repented of it, and as a token of his repentance gave a piece of land on the spot where the battle took place for a monastery, and richly endowed it. St. Aidan had now reached his seventieth year, and he was taken ill, and died, only twelve days after Oswin's death, when he was staying at the king's house at Bamborough. He

was in the church at the time, and could not be removed to the house, so they set up a tent outside, close to the west end of the church, and he died leaning against one of the buttresses."

"I am glad we know so much about so good a man. He was a worthy successor of the Apostles. Let me see now, Patty. Northumbria is Christian now; how many more of the kingdoms of the Heptarchy have we to learn about?"

"Only Mercia, Essex, and Sussex, father."

"And they were all converted by Celtic missionaries too," said Mr. Wood. "We will go next to Mercia, and that is our own part of the country, as we live in the midlands."

"You are not going to tell me that that fierce King Penda ever became a Christian!"

"No, but his son Peada often visited Oswy's court in Northumbria, and there he fell in love with his daughter Eanfled; but her father refused him, because Peada was a heathen. But Oswy's son had already had many talks with Peada about the Christian Faith, and had convinced him of its truth. So he was quite willing to be baptized; upon which he was allowed to marry Eanfled, and he returned with her to Mercia, taking with him four Christian Priests from Lindisfarne."

"Ah! that was the island given to St. Aidan, where he built his monastery for training up Christian teachers. I wonder how old King Penda liked his son turning Christian, and bringing back Priests with him."

"Penda does not seem to have opposed any of his subjects becoming Christians if they pleased to do so, though he would not change his religion himself. However, it was not long before the savage old king who had caused the death of so many was killed in battle himself. He again invaded Northumbria, and Oswy, first praying to God, as I told you his brother had done before his battles, led his army against him, and defeated and slew him."

"And now, I suppose, under his son Peada Mercia would soon become Christian."

"Diuma, one of the four Christian priests that Peada had obtained from Lindisfarne, was consecrated first Bishop of Lichfield, and the monastery of Peterborough was founded, and the Church soon extended itself all over Mercia."

"We are getting along more quickly now, Ned."

"Yes, I really must not be quite so long over all the seven kingdoms as I have been over some of them. The next kingdom won for Christ by the missionaries from Lindisfarne was Essex. The capital of this kingdom was London, and Mellitus, the companion of Paulinus and Justus, had been consecrated by St. Augustine its first bishop in 604, and the King of Essex, Sebert, was baptized. But on Sebert's death, about 614, his three sons refused to be Christians, and drove away the bishop, and Essex became heathen again. But about forty years after it was restored to the Church. Sigberet, who was then king, had often visited Northumbria,

and there he became a convert to the Faith, and asked the monks of Lindisfarne to send missionaries to his subjects. Bishop Finan, who had succeeded St. Aidan, had sent away so many that he had none sufficiently trained to go, so he sent for Cedd, one of the four who had gone with Peada to Mercia; and consecrated him Bishop of London, and the whole kingdom of Essex was soon brought into the Church."

"Now," said Patty, "you have told us about all but Sussex."

"Well, Sussex was the last of the seven kingdoms of the Heptarchy to come into the fold of Christ's Church. Indeed, it was not till nearly thirty years after Essex was converted that Sussex came out of its heathen darkness. The people seem to have been very dull and stupid, hardly, as we say, 'sharp enough to feed themselves.'"

"Then it would be difficult even to teach them the Creed, I should think."

"I dare say it was, for when one of the monks of Lindisfarne, a Bishop named Wilfred, undertook about the year 681 to teach them, he began by instructing them in common things, such as how to make nets and catch fish."

"It was a wonder they did not know how to do that," remarked George, "as I see by the map that Sussex stretches along the seashore."

"In this way Wilfred gained their confidence. They looked on him as a superior being, and were ready to listen when he began to teach them the

truths of Christianity. Wilfred built a cathedral at Selsey, and gradually all Sussex became Christian. There is a great deal to be told about Wilfred before he came to Sussex, but I will keep that till to-morrow."

"It was best to finish up all the seven kingdoms at once," replied the blacksmith. "I feel as I had learnt something now that I know how the whole of England came into the Church of Christ. One seems to have got to a good stand-point. Thank you, Ned. Good night."



## CHAPTER VI.

"YOU said, Ned, yesterday, that you had a good deal to tell us about Wilfred before he preached to the people of Sussex."

"Yes, Wilfred's character was very striking ; he was remarkably clever, energetic, and hard-working, and at the same time often too determined and overbearing. He was born in Northumbria, and when he grew up he chose the monastic life, and was ordained a Priest. He was in great favour with the queen, and was sent by her on a message to her brother, the King of Kent. There he met with another well-known Northumbrian Priest, named Benedict Biscop, and they went on a journey together through France and Italy, and visited Rome. Here they were fully instructed in all the customs and ritual of the Church as practised there, and Wilfred was ever after a great upholder of Roman observances. When he returned to Northumbria he was chosen as tutor to King Oswy's son. About this time there began to be some disputes in the Church in Northumbria."

"Caused by Wilfred ?" asked George.

"Partly by him. He thought that every Church custom he had seen practised in Rome must be right, and ought to be followed everywhere. The queen took his side, for when she had been at home in Kent, before she married, she had been used to the Roman ceremonies, and in her new home she had found the Celtic ritual different."

"Ritual I suppose means the way of conducting the Church services, and the arrangement of the ceremonies of the Church. Now, did not we agree the other evening, Cousin Ned, that such differences are of no very great importance, and that one might be a good Churchman, and yet conform to one or the other."

"Yes, if any branch of the Church is ordered by Bishops who have received their consecration in succession from the Apostles, holds the Faith of the Creeds, and administers the two Sacraments ordained by Christ, then that is a true branch of the Church; and the Celtic Church and the Roman Church both had these three essentials, therefore they were both true branches of the Holy Catholic Church."

"And what particular matter were they differing about?"

"About the time of keeping Easter."

"Why that was one of the points on which Augustine wanted the Welsh Bishops to give way to him."

"Yes, and the Celtic Church had still gone on keeping Easter according to the same rule, so very

often they would be keeping it a week earlier than the Church on the continent and the Church in Kent. Wilfred wanted the Northumbrian Church to give way, so King Oswy called a council to settle the matter. The queen and her son agreed with Wilfred, so did James the Deacon (who, you remember, had stuck to his post when Paulinus fled before Penda), and Agilbert, Bishop of Dorchester, who happened to be there on a visit. While for the Celtic custom were King Oswy, Colman, Bishop of Lindisfarne (who had succeeded Finan), Cedd, Bishop of London, who also was there on a visit, and all the Celtic clergy."

"Ah! Cedd, Bishop of London, had come from Lindisfarne himself, so of course he would like Celtic ritual best. Well, and how was it settled?"

"Wilfred got his own way. It was in vain that Bishop Colman urged that the Celtic Church was following the directions of the Apostle St. John. Wilfred, who was far cleverer than any other person present, spoke with such energy for the Roman plan that King Oswy gave way, and decided that for the future the Church in Northumbria would keep Easter at the same time with the rest of the Western Church."

"Well, I must say I am glad that it was so settled," said George. "Of course it is not a necessary point of Faith, still it would be a pity that the Church should be divided on such a matter."

"So it would. But even now, do you know, the Greek Church do not keep Easter at the same

time with the Western Church. But to go on with my story. Bishop Colman was so hurt at the decision, and at the contempt with which Wilfred had treated him, that he left his see and returned to Iona, and a bishop named Tuda was sent in his stead. But Tuda soon died by a pestilence which passed over England in 664, which at the same time carried off the Archbishop of Canterbury, Deus-dedit, and Cedd, Bishop of London."

"What did you say was the name of the Archbishop of Canterbury?"

"Deus-dedit. He was the sixth archbishop. You know the first was St. Augustine; the second, Laurence, whom he consecrated to succeed him; the third, Mellitus, who was first Bishop of London; the fourth, Justus, first Bishop of Rochester; the fifth was Honorius, consecrated by Paulinus; and the sixth was Deus-dedit. Though he has a Latin name, he was a Saxon, and came from Wessex—one of the fruits of Birinus's mission."

"And he died of the pestilence too?"

"Yes. But to go back to Wilfred. When Tuda, Bishop of Lindisfarne, died so soon after his appointment, Wilfred was chosen to take his place. He consented on two conditions—first that his see should be at York instead of at Lindisfarne . . . ."

"‘See’ means, I suppose, the ‘seat’ of the diocese," interrupted the blacksmith, "for of course all Northumbria was the diocese."

"The second condition was that he might go

abroad to be consecrated Bishop, for he did not choose to receive consecration from the Celtic Bishops."

"I think he was a great deal too proud and overbearing," said George.

"And what was worse," replied Mr. Wood, "he set the example, which many afterwards followed, of trying to bring Roman influences to bear on the English Church, and to exalt the authority of the Bishop of Rome over our Bishops. So Wilfred, according to his desire, was consecrated abroad, by the Archbishop of Paris. But instead of returning home to his diocese, he stayed away two years, and the people of Northumbria, tired of waiting for him, requested that Chad, brother of Cedd, the late Bishop of London, a monk of Lindisfarne, might be consecrated in his stead."

"Ah, I have often heard of him. They say it was he who preached so much about here, and all over the midlands."

"So Chad went to Canterbury, but finding that the Archbishop was dead, and no one yet chosen to succeed him, he went to Wimi, Bishop of Winchester, who sent for two Welsh Bishops to help him. It has always been a rule of the church that at least three Bishops must consecrate another Bishop, and together they consecrated Chad as Bishop of York. He was a very different man to Wilfred—humble, sympathizing, and self-denying. At the same time he was quite as energetic, and he

journeyed about from place to place in Northumbria, preaching, baptizing, and catechizing."

"He must have been like St. Aidan, I think."

"We always call him saint also, and you will find him in our calendar on the 2nd of March."

"I wonder how Wilfred liked it, to find his place taken when he returned at last," said George.

"He would not return to Northumbria at all when he heard that Chad was in his place at York, but travelled about different parts of England, helping in the building of churches and monasteries, on which, as he had travelled so much, he was able to give advice and directions."

"All the Bishops and Priests seemed to travel a good bit, and I suppose there were no vehicles of any sort then?"

"No; there were but three ways of getting about—on foot, on horseback, or, if sick, on a litter carried by others. You must understand that as yet England was not divided into separate parishes, each with its Priest. The work of the clergy was much like that of missionaries now in parts of Australia, or North America, for instance. The Bishop would pass part of his time in his cathedral town, preaching, and teaching in the schools, and then would ride through different parts of his diocese, visiting the congregations which had been formed, confirming the baptized, settling the work his mission Priests had begun. The great Church historian, the venerable Bede, describes how the company would sing psalms as they rode, and

how the country people would leave their work in the fields when they caught sight of the Bishop, and run to kneel for his blessing. The Priests were not numerous enough to settle down as pastors of the several congregations, but living in the monasteries, would travel round from one to another."

"And I suppose they did not always find a church to hold their services in?"

"No; the first thing the Christians did was to set up crosses by the wayside, or in the middle of the villages, and on the steps of these crosses the Priests would stand to preach the Faith of the Gospel."

"Well, I always think the cross in our churchyard looks older than the church itself," remarked the blacksmith.

"Very likely it is. Then when the churches were built, they were built near the cross, so that is why the crosses generally stand in the churchyard."

"And when was England first divided into parishes?"

"That is what I am going to tell you about. We come now to a very important era, when the different branches of the Church in England were joined together into one Church, so that instead of speaking of the Church of Kent, or the Church of Northumbria or Mercia, we henceforward speak of the Church of England. This was the great work of the seventh Archbishop of Canterbury."

"Was he an Englishman, I wonder?"

"No, he was a Greek. On the death of Deusdedit the two kings of the Heptarchy, who at that time took the lead,—Oswy of Northumbria, and Egbert of Kent,—agreed that they would choose a man who would try to unite the northern and southern branches of the Church, and settle a common ritual all over England, and that they would send him to the Bishop of Rome to be consecrated, that there would be no jealousy at home on either side, as there might have been if he had been consecrated in England. They chose Wighard, who had been one of the chaplains of the late Archbishop; but soon after he reached Rome, before he could be consecrated, he died of the plague."

"That was very unfortunate," said George. "Who did they choose next?"

"They agreed to leave the choice to the pope."

"Does not that look as if they acknowledged that the pope was supreme over the Church in England?"

"Not at all. They probably only thought that the pope had a larger number to choose from, and from his experience would be able to fix upon a man with just the qualities suited for the head over the Church in England. And the pope himself had certainly no idea of asserting authority over England, for he did not choose a Roman Priest, but a Greek, born in Tarsus. . . ."

"What! the city where St. Paul was born?"

"Yes; and who had lived for some time in Rome.



His name was Theodore, and Pope Vitalian consecrated him to be Chief Bishop of the Church in England. It turned out an excellent choice, for the Celtic Church in the north honoured him as coming from the East, from the Church founded by St. John, to whom they looked back as their own Apostle ; while the clergy of the south of England, the followers of St. Augustine, revered him as one who had long lived in Italy. Theodore, after a tedious journey, as the long journeys across the continent must have been in those days, arrived in England in 669, and was enthroned Archbishop of England the Sunday after Pentecost."

"He did not come quite alone, I suppose?"

"Oh, no. We know, for instance, that a Priest named Hadrian, a great friend of his, and a very learned man, came with him. In fact, the pope had first fixed upon Hadrian to be Archbishop, but he had refused."

"And Theodore did a great work in England, you said?"

"Yes, it is to him we owe the union of the different branches of the Church into one united Church of England."

"Yet there were still seven kingdoms in England."

"And there were seven kingdoms for one hundred and fifty years longer ; so when people talk about the State creating the Church . . ."

"Oh, I never give in to such nonsense, I know better than that," interrupted George.

"Here is one fact that you can give," continued

his cousin, "the Church in England was united into one Church about the year 673; the kingdoms of England were not united into one kingdom till the year 827. So the Church was one Church one hundred and fifty years before the State was one, so the State could not make the Church, because the Church existed first."

"And how did Theodore manage it?"

"He began by making a visitation of the whole of England with his friend Hadrian. He went through all the kingdoms, setting things in order in the monasteries, introducing choral services into the churches, establishing schools, and ordering that every person should be taught the Creed, the Lord's Prayer, and the Ten Commandments in the common tongue."

"The same as children now," exclaimed Patty. "Well, to be sure!"

"Theodore was welcomed with joy by kings and nobles, by Celtic and southern clergy alike. In 673 he summoned a council of the Church at Hertford, and all the English Bishops and many of the clergy came to it. Here they agreed to have common rites and customs all over England, that there should be no longer any differences about keeping Easter, or about any other observances, and that all the branches of the Church should be joined together in one province, with the Archbishop of Canterbury as their head."

"Then there was certainly a good work done at that council," remarked the blacksmith.

"They agreed also to several other matters which have been rules of the Church ever since, such as that no Bishop should intrude into another Bishop's diocese ; that Priests should not work in another diocese than their own, without leave of the Bishop of that diocese ; that persons should not marry within the forbidden degrees, nor marry again if divorced."

"And I suppose those very same rules have continued to this very day ?" said George. "A good proof that the Church is the same Church now as then. And what did Theodore do next ?"

"His next undertaking was to divide the Bishops' dioceses."

"Why, that's the very thing they are doing now !"

"Yes, the larger the population grows the more Bishops are wanted. And even in the seventh century Theodore found there were not enough Bishops for England ; especially the larger kingdoms wanted more. Of course it took him several years to arrange all this, but at last it was done. Wessex was divided into two dioceses, East Anglia into two, Mercia into five (of which three—Lichfield, Worcester, and Hereford—have the same sees to this day), and Northumbria into four ; Essex, Sussex, and Kent were left as they were, the two former being small, and the latter having already both Canterbury and Rochester."

"Was St. Chad left as Bishop of York ?"

"No ; Theodore said that Wilfred was the rightful

Bishop of York, and he called him back there. When Wilfred came he immediately began his work of church building, for which he was so famous, restoring and beautifying the church of St. Peter, the original of the present Minster, roofing it with lead instead of thatch, putting glass into the windows, and adorning the inside with sculpture and painting."

"And did St. Chad resist being turned out?" asked George.

"Not at all. He was full of meekness and humility. He had not desired, in the first place, to be made Bishop of York, and he gave way at once, and went back to his monastery. But Theodore did not long leave him there; he soon called him to fill the vacant see of Lichfield in Mercia, and there St. Chad laboured for the rest of his life. Many a village in the midlands was brought by him into the fold of the Church, as he travelled up and down on foot and on horseback, teaching, preaching, baptizing, and confirming."

"Then every village had not got a clergyman yet?" said George.

"No; and this was the second great work of Theodore. He had divided the dioceses, and consecrated enough Bishops to rule them, and now he began further to put the work of the Church on a firm base, by establishing what we call the 'Parochial System,' that is, to divide all the country into parishes, with a resident Priest for each."

"Then where did the clergy live before this?"

"They lived in communities, in monasteries, and when the people wanted a clergyman they sent to the nearest monastery for one. But Theodore persuaded the nobles and rich men to give money and lands for the support of a Priest for their own village and property, and thus it came to pass in time that each parish had its own clergyman, and so it has continued to this day."

"And how were the bounds of the parish settled?"

"Generally by the extent of the properties of the great landowners. And according as these more or less understood the duty of giving of their substance to God, so a larger or smaller gift of land was set apart for the maintenance of a parish Priest for ever."

"And is that how our vicar has the glebe land here?"

"Certainly. It has very possibly belonged to your church for more than a thousand years. Theodore also settled that he who built the church, and gave the money and lands to support its Priest, should have the right to choose who the clergyman should be, that is, of course, if the Bishop agreed. And this right of private patronage, as we call it, has continued to the present time."

"If that is the case, then this disendowment of the Church which people talk about would be just robbery, and nothing else."

"Of course it would; but I am not afraid for my part that the enemies of the Church will have their

way about that matter. Well, this work of Theodore in appointing parochial clergy had a wonderfully good effect. The people looked up to them, and took their advice in worldly as well as spiritual matters; the clergy were often able to appease quarrels arising between the inhabitants of different kingdoms, because the people revered them as the men who had brought happiness into their lives, by telling them of the Father in heaven, and of Jesus Christ their Saviour."

"I hope Theodore lived to be many years Archbishop over England."

"Till 690, twenty-one years in all."

"He could do a great deal in that time," said George.

"And he did do a great deal. I must not forget another great council he called together. This was at Hatfield, held seven years after the Council of Hertford. We may say that the first concerned the *practice*, and the second the *faith*, of the Church. There had many heresies crept into the Church on different parts of the continent, and Theodore was anxious to know whether all the English clergy were holding fast to the Faith. To his great satisfaction, he found that they were all firm in the doctrines of the Church, and that they held the Catholic Faith whole and undefiled. Before they separated, they all formally agreed to the decrees of the five great general councils of the Church."

"You can't tell us their names, Patty, I dare say?" asked her father.

"I know Nicea, father," said Patty, "in the year 325, when the bishops drew up most of the Nicene Creed; and Constantinople, 381, where they finished it. Our teacher often makes us say the dates."

"Well done, Patty!" said Mr. Wood; "and the other three were held at Ephesus in 431; Chalcedon, 451; and a second at Constantinople, 553. The whole Catholic Church holds by what was settled at these councils, at which we believe the Holy Spirit was present to guide the Church into all truth."

"What was the Archbishop's friend Hadrian doing all this time?"

"The chief work in which he helped was in the foundation of schools and colleges. I told you what a learned man he was, and Theodore was the same, and under their influence the monasteries became great schools of learning. That of Jarrow in Deira was perhaps the most famous of all; it was founded by Benedict Biscop."

"I remember his name,—Wilfred's friend."

"In this monastery was brought up the Venerable Bede, born in 671; he was the great writer of Church history, and the most learned scholar of his time."

"Did you say he wrote the history of the Church?"

"Yes; it is from what he records in his books that we know nearly all the facts which I have been telling you of the spread of the Church in

England. Bede also wrote many commentaries on the different parts of the Bible, and translated the Liturgy, the Psalms, and the four Gospels into English; the last of which he just finished before his death. We are told that on the eve of Ascension Day, 735, he was drawing near his last hour, and as he lay on his couch in his cell he was dictating to a young scribe the last chapter of St. John. 'Write quickly,' he said; 'I know not how soon the Lord will call me.' At last the scribe said, 'There only remains one sentence, master.' 'Write quickly,' said Bede again. 'It is finished, master,' said the scribe. And Bede repeated, 'It is finished. Now lift me up, and place me opposite the place where I am used to pray.' They did so, and he bade farewell to his friends, sang the Doxology, and peacefully died."

"There is a beautiful picture of him in the school," exclaimed Patty: "he is sitting up on his couch, and the boy writing at the foot of it, and through the open door you can see the cloisters, and a monk walking along them."

"I must step in and see that picture," said her father.

"Do, father; and you will see St. Columba's monastery at Iona, and St. Augustine preaching to the King and Queen of Kent too."

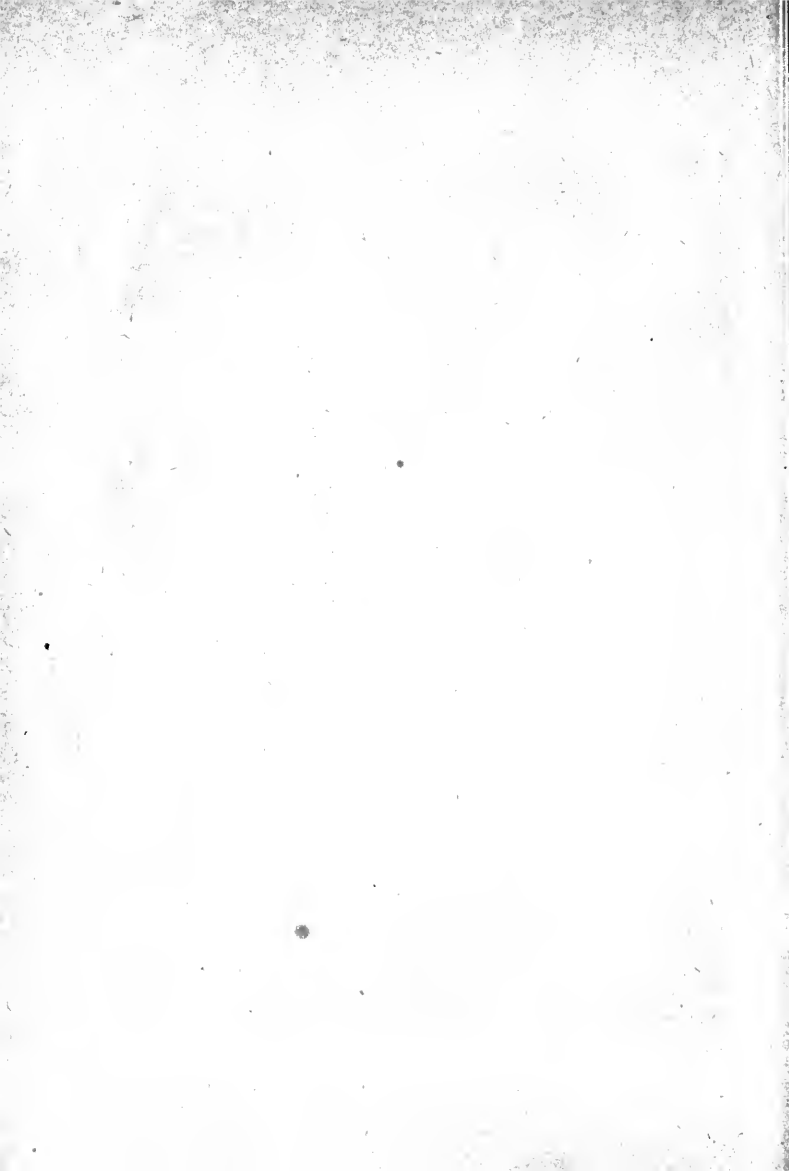
"Have you anything more to tell us about Theodore, cousin?" continued the blacksmith.

"Only that he was very strict in ordering that Sundays should always be kept as a holy festival."





Bede translating St. John's Gospel.—*p.* 100.



"Well, I hope we shall always do that in England. They say it is kept in a very different manner now in France and those places."

"Then it was Archbishop Theodore who first made it a regular rule of the Church in England. He died at the age of eighty-six, in the year 690, and we may look back to him as one of the greatest of our Archbishops of Canterbury. He found the Church in England merely a missionary Church; he left it firmly established, mapped out into dioceses, and the dioceses into parishes. He found it divided, and he left it united, a pattern for the future united kingdom."

"Thank you, Ned; but just give us five minutes more this evening, to finish the history of Bishop Wilfred, if you have time."

"Very well. I told you how Theodore restored him to York, and how he set to work to improve the church there (which we now call York Minster); and not only there, but all over his diocese he and his friend Benedict Biscop built and restored churches. Whatever faults of pride Bishop Wilfred had, at any rate he had the great virtues of living a most self-denying life, of doing 'with his might whatsoever his hand found to do.' He was very successful in leading rich and noble people to follow his example of self-denial, and to prove it by leaving their life in the world, giving their money to the service of God, and retiring into monasteries. But when he persuaded the Queen of Northumbria to leave her husband and go into

a convent, the king was naturally exceedingly angry."

"I don't wonder," exclaimed the blacksmith ; "it is all very well for an independent person to do as he pleases, and if he thinks he can serve God best in a monastery he is right to go ; but for a wife to leave her husband and her home, that won't do at all !"

"So the king banished Wilfred out of his dominions, and Archbishop Theodore took the opportunity to divide the diocese into three (I told you before that York was one of the big dioceses which he divided), and Wilfred hearing of it, went off to appeal to the pope."

"Oh dear ! Then Wilfred, at any rate, thought the pope was master here."

"But the rest of the English Church did not, for when he returned home, and produced the pope's decree that he was to be restored to the bishopric of York, the Witan said, 'Who is the pope ? and what has he got to do with us ?' and they were so angry with Wilfred for trying to set a foreign Bishop over them, that they put him in prison, and only set him free on his promise to stay away from Northumbria."

"Well, I do think it served him right," said George ; "at any rate, this proves that the pope had no power in England then."

"Yet ignorant people will persist in calling the English Catholics of those times *Roman* Catholics, and they really believe that England was Roman

Catholic until the Reformation. But to go on with Wilfred. He now went and did that good work I told you about, of converting the people of Sussex."

"He wasn't one then to give up working because he was not allowed to work where and how he pleased. I can't help admiring him, after all."

"Yes; his was a fine character in many things. He worked in Sussex for ten years, and on the death of King Egfrid he was allowed to return to Northumbria, and to his diocese of York, now much smaller than it was at first. Not long after he came back it was again proposed to divide the diocese, which was still much too large, so as to form altogether the four dioceses which Archbishop Theodore had planned at first. Bishop Wilfred actually again went to Rome and appealed to the pope, who again took his part, and sent him back with an order that none of his diocese was to be taken from him. But in vain; the English Church refused to obey the pope. However, many people sympathized with the old man who had gone through such changes and troubles, and who had done such good work for the Church, notwithstanding his appeals to Rome; and it was agreed, that as the people of York would not have him back, he should be made Bishop of the new diocese of Hexham, and here at last he died in 709."

"So that is the end of Wilfred's life. Thank you, cousin. One does not like to hear of Bishops disputing, and being turned out of their dioceses;

but still one is very glad to know that the Church in England hundreds of years before the Reformation refused to be subject to the Church in Rome, and the history of Bishop Wilfred seems to quite settle that point."

## CHAPTER VII.

"YOU were telling us, Ned," said George Turner the next evening, "that when Archbishop Theodore planned the dividing of the country into parishes, each with its own parish church and parish Priest, the owners of property gave lands for the support of a clergyman for ever. Now some of these lands must have been given more than a thousand years ago. Can we be sure that they are the same?"

"You would not think it, George, but there are still existing several thousand charters, mostly in the handwriting of the monks, which record the deeds of gift to the Church by the Anglo-Saxon kings, nobles, and landowners. This is one of the good things we owe to the monks—they began the practice of writing on parchment full particulars of any property given to the Church, and these were signed and registered as a witness to future generations; and they can be seen now in different museums and libraries in England."

"Well, to be sure! I should never have guessed that."

"And there is another thing to be noticed,"

continued Mr. Wood. "We never find that they gave property to the Church of England in a general way, but always to some particular parish; and that is one reason how it comes about that one 'living' (as we call it when we speak of a clergyman's income) is so much more or less valuable than another; because one man would give a large property to his parish for the Church, and another only a small."

"Ah! and it has just struck me, Ned, that this gives another answer to those people who will keep on saying that the State pays the Church. Why it stands to reason that if the Government paid the clergy they would pay them at an equal rate, according to the size of their parishes; while as it is, the livings are very unequal, according to what I hear."

"Very unequal; because, as I said before, the lands given varied so much in extent and value. But the clergy are not *only* paid by these glebe lands, George; there are the tithes as well."

"And what a deal of talk there has been about tithes lately!"

"And most of it very ignorant and unjust talk," said Mr. Wood. "Tithes, you know, were commanded in the Jewish Church; and from the very earliest times they were common in the Christian Church too. Members of the Church were always taught the duty of giving the tenth part of their property for the service of God. Tithes were voluntary offerings, never given by the State, but



by individuals. Nor did the State ever order them to be given, though it recognized them as lawful gifts. Therefore, when lands on which tithes had been given to the Church were inherited by the son or other heir, he knew that only nine-tenths of the property were his."

"But many people now say it is very hard they should have to pay tithes."

"How can there be any hardship in it? They are not paying the tithes out of their own property, the tenth part never belonged to them. And if a person buys a piece of land which has a tithe rent-charge upon it, of course he pays less for it than he would if there were no charge upon it, and this he knows perfectly well."

"Why I myself," said the blacksmith, "have to pay a tithe on my bit of land. What does it matter to me if I pay nine pounds to my landlord and one pound to the parson, or if I pay all ten pounds to my landlord, as I should have to do if there were no tithe rent-charge upon it. I knew what I had to pay when I took the land."

"Instead of grumbling," said Mr. Wood, "we ought to be very thankful to think how generous our ancestors were. They are actually keeping our clergy of the present day, while we do nothing ourselves—more shame for us! When people refuse to pay their tithes, they are simply refusing to pay their just debts, exactly as if they were to refuse to pay their rent."

"There is one more thing, Ned, while we are

talking about this. I have heard folk say that these lands were not all given for the clergyman, but for the poor also, and that the poor have been robbed of their rights."

"There is no evidence of the sort," answered his cousin, "in any of those old documents I told you about. The gifts were for the service of the Church, that a Priest might serve the parish for ever. But I will tell you what lands we may well say *were* given for the poor, and those were the lands given to the monasteries; for at the monasteries it was that the poor were ever welcomed, fed, relieved, and nursed in sickness. And these lands were taken away by the great Church-robber, Henry VIII., and given to his nobles."

"And the poor-law given them instead," said George. "Well, it was clearly the State, not the clergy, who robbed the poor."

"And the clergy were robbed too; for the king took many of the tithes from them and gave them to his favourites. You would hardly believe what a number of noblemen and landowners possess the tithes now which ought to go to the parish Priest, and which originally were intended for him."

"Well, I wish every child were taught to understand these things. And now tell us, Cousin Ned, how they got on in Northumbria after Bishop Wilfred died."

"The most important thing to notice is, that soon after, in 734, Egbert, Bishop of York, was made Archbishop."

"Ah ! I was thinking we have an Archbishop of York as well as of Canterbury."

"St. Augustine had intended to arrange it so ; and when the Venerable Bede published his history of the Church, and Augustine's intentions became known, Egbert was made an Archbishop, with the northern dioceses for his "province," as it is called ; and so it has continued until now. Egbert founded a library at York, and made the school there famous. Alcuin, one of the greatest scholars of his time, born in 735, and who afterwards became the tutor of Charlemagne the Great, Emperor of France, was brought up there. But in future we shall not hear so much about Northumbria as we have done. King Egfrid was defeated in a great battle with the Picts and Scots, and after this he no longer took the lead among the Anglo-Saxon kings."

"Who took his place ?"

"Ina, King of Wessex, a faithful servant of God, as well as a great king. It was he who founded and endowed the great abbey of Glastonbury."

"The spot of the first Christian place of worship in England you told us."

"Ina was a great friend of Aldhelm, Bishop of Sherborne, whose name we ought to remember as the great writer and teacher of sacred songs. The first organ in England was made under his direction."

"It seems then that singing was as much used

in Church worship then as now," remarked the blacksmith.

"Choral services were introduced everywhere by Archbishop Theodore, so they are nothing new. Aldhelm was the founder of Malmesbury Abbey, which became as great a school of learning as York or Jarrow. King Ina and Bishop Aldhelm together succeeded in a very important measure, that of persuading the Celtic Church in Wales to give up their old custom of keeping Easter at a different time from the rest of the Church. So now there was unity in the Church all over England and Wales in external things, as there already was in the essential doctrines of the Faith."

"That was a good work certainly."

"It seems to us a long time to look back, eleven hundred years, to Bishop Aldhelm, but we may see a piece of his work to this day."

"Where is that?"

"At Bradford-on-Avon, in Wiltshire. Aldhelm, like Wilfred, was a great architect, and the little church of St. Lawrence in that town, built by him, remains to this day, and is used for service daily. I believe it is the most perfect Saxon church now left in England."

"And it was built by Bishop Aldhelm! Think of that!"

"Well, Ina, King of Wessex, in his later years was induced by his wife to lay aside his crown, and make a pilgrimage to Rome, and there they both lived in a simple manner to the end of his life, and

there he founded a school for the higher education of English boys."

"Great people in those days," remarked George, "seemed somehow to have a firm grip of religion. I dare say they were fiercer and more quarrelsome than they are now, but they do not seem to have put the world before God, as seems the way now mostly. They gave their best to Him, and were willing, it appears to me, to give up the world altogether if they thought it stood in the way of their souls' health."

"Yes, that certainly was the way of the English of those days. The very sight of our old parish churches teaches us that. Though, by the way, people generally call our ancestors Saxons until the time when England became one kingdom."

"And who was the leading king after Ina?"

"Offa, King of Mercia, who quite subdued Kent, Wessex, and East Anglia, treacherously killing Ethelbert, the king of the latter kingdom, when he was a guest in his own palace. By way of doing penance for this sin, he imposed a tax of a penny on every family in his kingdom, and sent it to Rome every year for the support of King Ina's school. After a time the popes considered this a tribute from the English Church for themselves, and it came to be called 'Peter's pence.'"

"Oh! I have often heard of Peter's pence," said the blacksmith, laughing; "so that was the beginning of it!"

"About this time, in the year 787, there was a

great council of the Church held at Chelsea (then called Calcuith), and Offa managed to get the council to agree to a plan which he had set his mind upon. He did not like the Bishops of Mercia to be subject to the Archbishops of Canterbury, and he had already applied to the pope to make Lichfield into an archbishopric."

"And I dare say the Pope was very glad to have an opportunity of interfering with the English Church," remarked George.

"No doubt. And he sent two legates (as we call ambassadors from the pope) to the Council of Chelsea, and the matter was settled, so there were now three Archbishops in England, the Bishops of Mercia and East Anglia being subject to Lichfield."

"I should have thought two were enough. And besides, it seemed hardly worth while to have a Church council only for that."

"But this was not the only business done. The council made a good many canons (Church laws are called canons, Patty), such as that Bishops were to be very careful in choosing candidates for ordination; that god-parents were to see that their god-children were properly taught; that services in Church were to be at stated hours; and that every one must remember the duty of paying tithes."

"And all those are Church laws down to the present day. People who learn these things cannot help seeing that the Church of England is the

same Church that it was hundreds of years before the Reformation."

"There was one thing, however, that did not last, and that was the new archbishopric. When King Offa died the Mercian kingdom lost its foremost place, and the Archbishop himself requested that he and his Bishops might return to their former position under the Archbishop of Canterbury; and this was agreed to at another Church council held in 803."

"We must be getting on to the time now," remarked the blacksmith, "when all England was united under one king."

"Yes. But I must not forget to mention how Offa founded and endowed the great monastery of St. Alban's, the most magnificent that had yet been built in England, and the remains of which we may still see in the beautiful Cathedral of St. Alban's. After Offa's death Wessex again became the leading kingdom, the other kingdoms gradually became subject to it, and Egbert, King of Wessex, became king of all England in 827."

"So now there was one nation as well as one Church."

"Yes, and it was the united Church which set the example, and led the way for a united nation."

"Well," said George, "I wonder what the country was like more than a thousand years ago."

"It was in a very prosperous state, I believe. Though much of the country was covered with forest, and there were large tracts of undrained,

marshy land. yet a great deal of the soil was well cultivated; wine and cider were made in large quantities; there were immense herds of oxen in the plains, and of flocks of sheep on the hills, which supplied the leather and wool in which there was a great trade. Horses too were bred in large quantities, and many taken abroad for sale."

"I should have liked to have seen our village, and how it looked then."

"Well, your church was certainly built at that time, at any rate the nave of it. And if you had a church you certainly had a resident Priest, and therefore daily Service as you have still. For as soon as ever a church was built and an endowment made, the Bishop sent a Priest for the parish. The English then were always ready to give in abundance to God's service, both land and tithes."

"They loved their Church better than many of us do now, I doubt. But did not King Alfred live about this time?" continued George.

"He was Egbert's grandson. But the mention of his name reminds us of a great trouble which fell upon England, and for two hundred years brought destruction and misery upon the larger part of it."

"Whatever was that?"

"The coming of the Danes. Their first pirate ships landed here in Offa's reign, in 787. They were of the same race (the Teutonic race) as the Angles, Saxons, and Jutes, who in the fifth century drove out the British. The Danes were heathens,



just as the Anglo-Saxons had been when they first came here. They landed first on the coast of Northumbria, and year after year, with some intervals of peace, they descended on England."

"And did a great deal of mischief, I'll warrant."

"They ravaged the country, sacked and burnt the cities, destroyed the churches and monasteries, and killed the priests and people. The beautiful old abbey of Lindisfarne among others was attacked and destroyed by them, while the monks hastily fled away, carrying with them the coffin of St. Cuthbert, one of the most saintly successors of St. Aidan."

"Where did they go?"

"We are told that they travelled about for seven years, vainly seeking a resting-place from the Danes. At last they found a refuge in Melrose Abbey, over the borders of Scotland, where St. Cuthbert had been brought up. But before long the Danes came there also, and they had to flee again, taking St. Cuthbert's coffin, till at last they say, after more than a century of wandering, his bones rested in the woods of Durham, and there over his grave a humble church was built, which gave place in the 11th century to the grand Cathedral of Durham."

"And could nobody resist and defeat these Danes?"

"When Egbert became king he did all he could to hold them in check, though in one fierce battle in 833 he was entirely beaten, and the Bishops of

Worcester and Sherborne, who were both in the army, were killed. Two years after, however, Egbert defeated them, and in 847 again, the next Bishop of Sherborne called his clergy and an army together, and conquered them near Glastonbury."

"Why, that is in Somersetshire! That is a long way off the east coast. No part of England was safe from them, it appears. It seems strange to us, Cousin Ned, to think of Bishops and clergy fighting like soldiers."

"You see there were no soldiers in those days, or rather everybody turned soldier when it was necessary, and they were fighting for their homes, their parish churches, and the religion of Christ, therefore it was quite natural that Bishops should lead the fight."

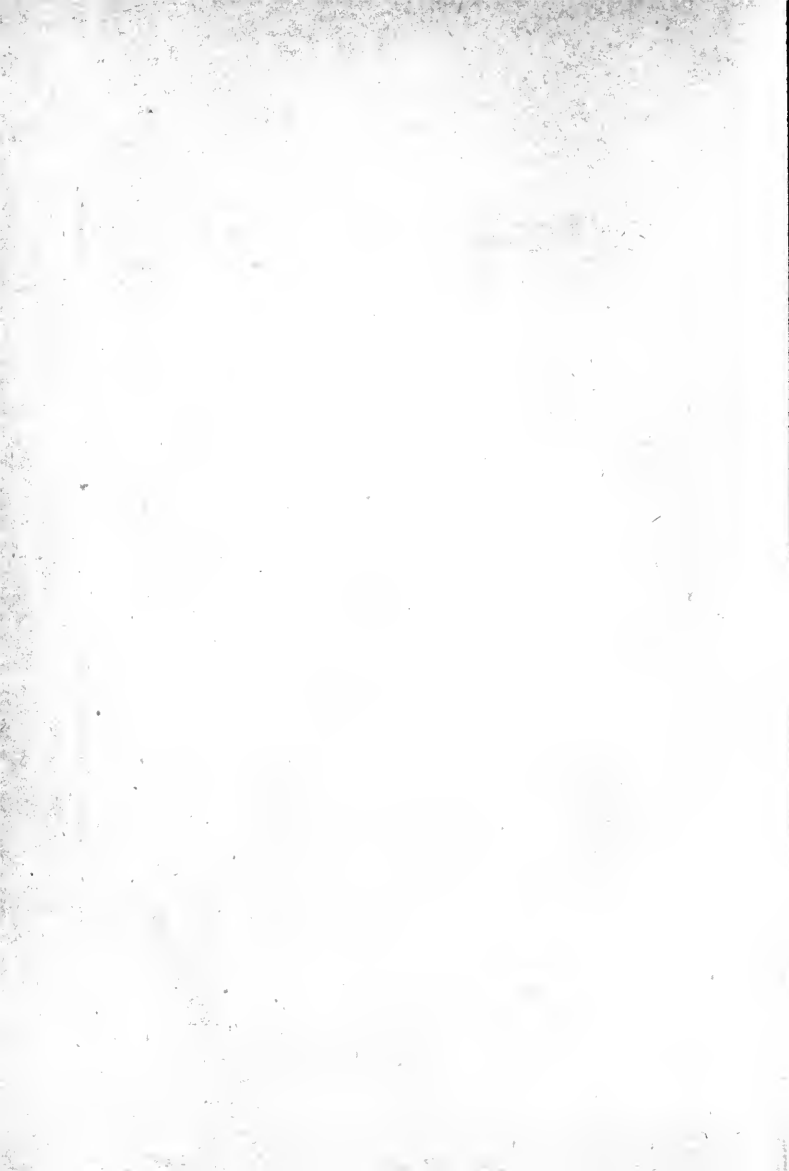
"And King Alfred, I have always read, spent half his life in fighting the Danes."

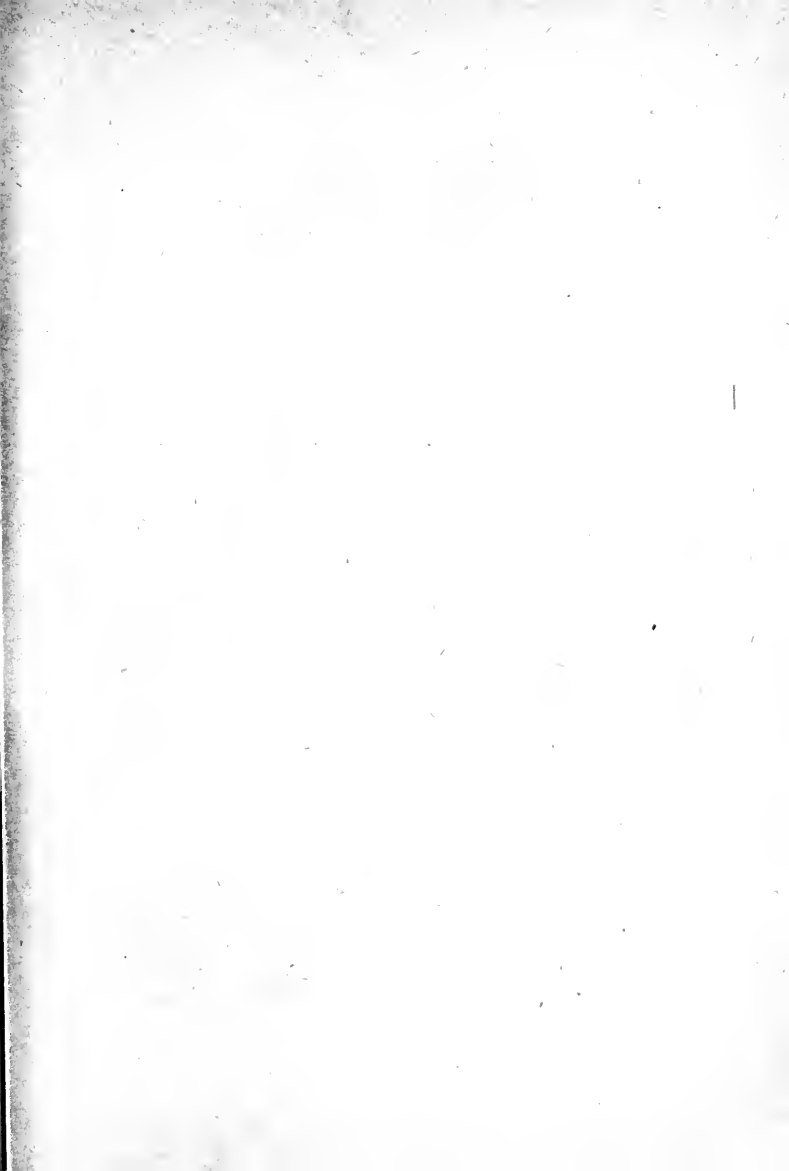
"King Egbert was succeeded by his son Ethelwulf; it was he who passed a law to confirm for ever to the Church the lands and tithes that had been given to it. Alfred was Ethelwulf's fourth son, and they were all Kings of England in turn. All the three eldest brothers had to fight against the Danes, who naturally especially harried East Anglia, where they burnt to ashes the abbeyes and churches, and amongst them Crowland,—where the Abbot was slain at the altar while celebrating Holy Communion,—Ely, and Peterborough. During the reign of Ethelred, the third son of Ethelwulf, Edmund of East Anglia (who still bore the title



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Murder of Monks by the Danes, Crowland Abbey, about 870 A.D.—*p.* 116.







Martyrdom of St. Edmund.—p. 117.

of king, though vassal to Ethelred) was defeated by the Danes. They offered him his life and his kingdom too if he would give up Christianity, but he refused, so they bound him to a tree, and shot him dead with arrows. He is still honoured in the Church as a martyr."

"Yes," said Patty, "King Edmund is in the Prayer-book for November 20."

"You have heard of the town of Bury St. Edmunds in Suffolk," continued Mr. Wood; "the abbey there was built over his burial place."

"But when Alfred came to the throne he subdued the Danes at last, did he not?"

"Yes; but as much by his wisdom as his courage. He came to the throne when his brother Ethelred was killed in battle with the enemy in 871. Many a time he was defeated and a fugitive (and on one of these occasions happened the incident of the cakes, which you know so well, Patty); but at last, in 878, he gave them a decisive beating, and then concluded a peace with them, and brought their chief, Guthrum, to Baptism. He agreed with them that they should remain in Northumbria and Mercia, and not cross over the great road called the Watling Street, and that they were also to restore all the lands which they had taken from the Church. That portion of the Midlands given to them was called the Danelagh, and here they settled down, as they did in other parts of the country, and were gradually brought to Baptism, and mixed with the English entirely."

"And then King Alfred had peace, I suppose?"

"The rest of his life he spent entirely for the good of his people. He rebuilt the schools and the monasteries which the Danes had destroyed, and gathered round him learned men from all parts (the name of one of them, Duns Scotus, you may perhaps have heard), to improve the education of his subjects. Plegmund, Archbishop of Canterbury, was in all things his friend and counsellor."

"I have seen a picture of King Alfred as a little boy learning to read from his stepmother, Queen Judith," said Patty.

"And he kept his love for learning all his life. He was the first to provide books that his people could read, translating many himself into English. He translated Bede's *History of the Church*, and portions of the Bible—the Psalms, Proverbs, and Gospels. He was noted too for his ecclesiastical laws, and also for his civil laws, which he founded on the ten commandments."

"He must have worked very hard," said George.

"Yet he found time to attend the Holy Eucharist daily, and to give much time to private devotion also. Amongst many good kings of England we have had none greater or better than Alfred, and he was one who fulfilled the prophecy of Isaiah when he wrote of the Church, 'Kings shall be thy nursing fathers.'"

"How long did he reign?"

"He died in 901; just thirty years. His son Edward the elder and his grandson Athelstan had



both to keep up the fight against the Danes, fresh bodies of whom were continually arriving. Athelstan gave them a fearful defeat at the battle of Brunanburgh, but it seemed as if nothing would drive them away altogether. Now was the time when Archbishop Theodore's parochial system became more fully extended."

"Oh, it was not yet carried out everywhere then?"

"Of course it took an immense time before the whole of England was divided into parishes, each with its own Priest; such a work could not be carried out in a day. But the Danes having so destroyed the monasteries, there were no monks to be had to serve the villages; so if any had not yet their own parish Priest, they were forced to procure one now. King Athelstan was succeeded by his brother Edmund, and in his reign a Dane named Odo was Archbishop of Canterbury."

"A Dane! Really! Now how could that be?"

"He had been converted to Christianity when quite young, and in consequence driven from his home by his father. So at the battle of Brunanburgh he fought on the side of the English, and when King Athelstan's sword was broken, he caught up another from the ground and gave it him, and thereby probably saved his life. Odo was afterwards ordained, and in 926 was consecrated to be a Bishop. In 942 he became Archbishop of Canterbury. There is a pastoral letter of his to his clergy still existing, in which he bids the Bishops visit

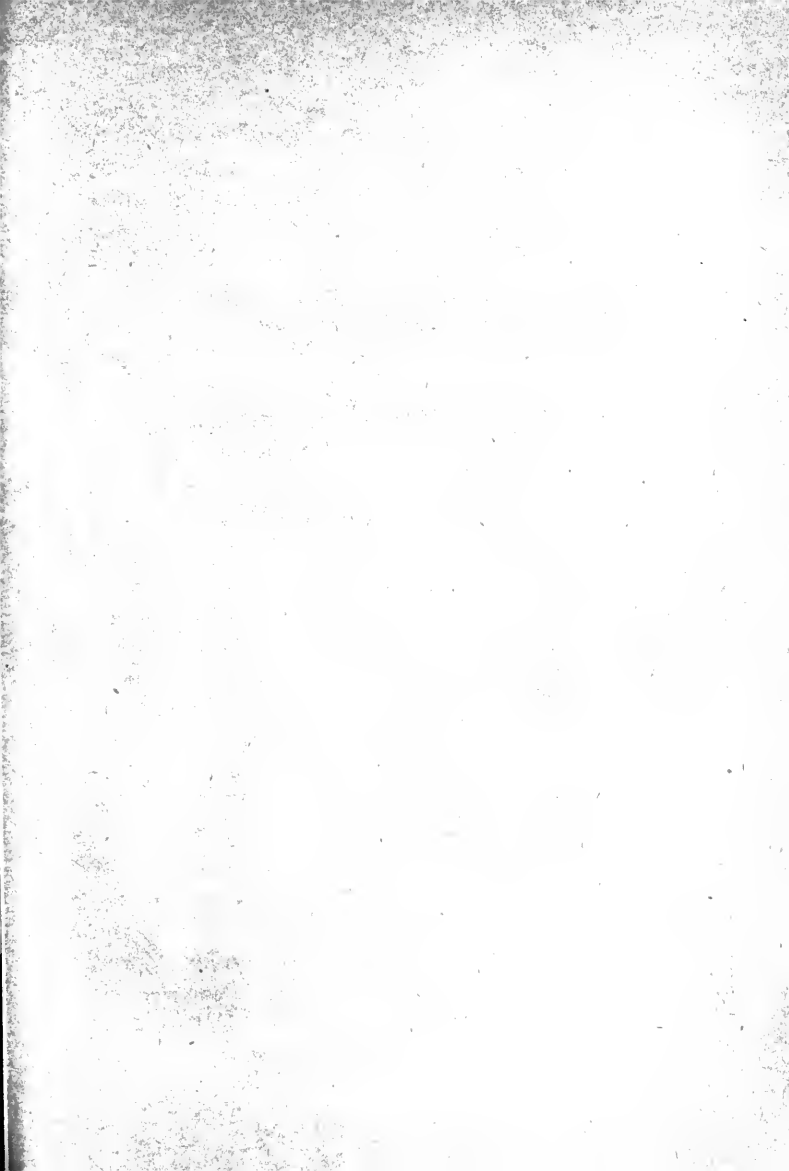
the parishes in their dioceses every year, preaching the Word diligently, and teaching by their good example. He commands attention to the duties of fasting and almsgiving on Wednesdays and Fridays, and in Lent, the observance of Sundays and Saints days, and the regular payment of tithes."

"Now I can fancy that, as Odo had been once a soldier, he would be very strict over all his clergy," remarked George.

"So he was. He exercised very severe discipline, and especially in this way, that he wanted to force all the secular clergy to live in celibacy as the regular clergy did, that is, unmarried."

"Why! what is the difference between secular and regular clergy?"

"The secular clergy were those who lived (as the word denotes) in the world—the Priests in charge of the parishes. The regular clergy were those who lived in the monasteries, and followed strict rules (as the word 'regular' implies). Now Odo especially encouraged Benedictine monasteries in England, those which were founded on St. Benedict's rule of 'poverty, chastity, and obedience,' and which after this time increased in England in great numbers. Of course Odo could not make the parochial clergy give up their wives, but over the cathedral clergy he had more power, and he ordered them either to put away their wives or give up their preferments, so that the cathedral system might be carried on more after the pattern of the monasteries."





St. Dunstan reproving Edwy.—p. 121.

"And did the cathedral clergy obey him?"

"Yes, in most cases. Of course the Archbishop was supreme, and he was supported too by a very great man, who had a high position in the State as well as in the Church, and that was Dunstan, Abbot of Glastonbury, commonly called St. Dunstan."

"Then abbots did not always stay in their monasteries, retired from the world?"

"No; and St. Dunstan had such great talents that it would have been a pity if they had always been hidden in a monastery. During the reign of Edred, who succeeded his brothers Athelstan and Edmund, he was the supreme power in the State, and kept the country quiet from the Danes. Edred was succeeded by Edmund's two sons in turn, Edwy and Edgar. The former was deeply offended with Dunstan, because he condemned his marriage with his cousin, and banished him from power, and the kingdom suffered in consequence by the rebellion of Northumbria and Mercia. But when Edwy died, and Edgar succeeded to the throne in 959, the Archbishop was restored to power, and became the real ruler of England."

"Did he prove a good ruler?"

"Yes. England was never so prosperous as when guided by Dunstan's firm hand, and the whole kingdom was kept in perfect subjection to Edgar."

"Oh," exclaimed Patty, "was it not King Edgar who was rowed on the river Dee by eight kings?"

"Yes, it was—kings who, like King Edmund

the martyr, were still allowed to bear the title of king, though subject to him who was really king of all England. During this reign Odo died, and Dunstan succeeded him as Archbishop of Canterbury."

"Was he as strict as Odo had been?"

"No, he was milder than Odo, and left the cathedral clergy in peace; though, for all that, he always put the regular clergy before the secular, and wished that the latter would remain unmarried like the former. At King Edgar's death, in 975, his son Edward succeeded, but was murdered four years after by his stepmother. He is commemorated as a martyr, and we find him in our calendar on June 20. During his reign a council of the Church was held at Calne, to settle whether or not the secular clergy should be obliged to take the same three vows as the regular clergy. Dunstan, of course, desired they should do so, but it is said that he declared he was too old to argue, and would leave the decision to God. Upon which we are told that the flooring gave way, and all were thrown to the ground except St. Dunstan, who was standing upon one of the beams."

"What did people say to that?"

"They considered it a miracle, and St. Dunstan's influence increased in consequence. King Edward was succeeded by his half-brother Ethelred, commonly called the Unready, though for the first ten years of his reign, as long as the Archbishop ruled, the weakness of his character was not

apparent. But when Dunstan died, in 988, his firm rule was immediately missed. The country was again plunged into misery by the ceaseless attacks of the Danes ; and the foolish plan adopted by the king of paying them a sum of money to stay in their own country only caused them to come the oftener."

"Of course," said his cousin ; "the more he gave them, the more they would come to fetch."

"It was about this time, viz. in 1012, that the martyrdom of St. Alphege, Archbishop of Canterbury, sheds a bright light on the Church."

"Is he one of the saints in our calendar?"

"Yes ; look to April 19, and you will see his name. Canterbury was besieged by the Danes, and made a brave defence under the Archbishop's direction, till a traitor admitted the enemy within the walls, and the Archbishop was taken prisoner. The Danes would not kill him, as they hoped to receive a large ransom for him."

"Which the people willingly gave, I suppose."

"No ; the brave old man forbid them to pay any ransom for him, as they would have been obliged to take Church money for the purpose. After keeping him six months a prisoner, the Danes got so enraged at no ransom being offered, that one day, when they had brought him into one of their halls where they were feasting, they hurled at him the ox-bones with which the floor was strewn, and struck him to the ground."

"It was as bad as stoning St. Stephen," said Patty.

“And then a Dane, whom he had while in prison converted to Christianity and baptized, in pity for his sufferings, killed him with a blow of his axe.”

“The Danes seemed to be getting masters of the country.”

“Yes; very soon after this, in 1014, Ethelred was driven out of the country by Sweyn, the Danish king, who took possession of the throne of England.”



## CHAPTER VIII.

"YOU told us yesterday, Cousin Ned, how Ethelred had to fly from England. Did he leave nobody behind him to struggle with these terrible Danes?"

"Yes, his son Edmund Ironsides, a more determined man than his father, fought many battles, first with Sweyn, who soon died, and afterwards with his son Canute. Edmund recovered half the kingdom, but in 1017 he was killed, and Canute became king of all England."

"That was a terrible misfortune. And was the Church overthrown and Christianity destroyed, as happened five hundred years before, when the Angles and Saxons came?"

"Not at all; for Canute was converted to Christianity, and became a firm defender of the Faith."

"Oh, don't you remember, father," exclaimed Patty, "how, to reprove the flattery of his courtiers, Canute sat on the seashore, and bade the waves go back; and how, when they rolled on and wetted his feet, he turned to them, and told them that God was the ruler of all things, and bade them give glory to Him and not to man."

"Oh yes, I have read about that," answered her father; "and it proves, of course, that Canute was not a heathen."

"It was soon after this, I believe," said Mr. Wood, "that he was baptized, and a good and excellent Christian he was, and supported the Church and the clergy, and helped to spread religion and instruction among his subjects. He made a pilgrimage to Rome . . . ."

"Like some others you told us of," interrupted George.

"And while there he wrote a letter home, saying how he was determined to rule his subjects justly and mercifully, and bidding them never to commit any injustice, and to pay their rightful dues to the Church. On his return he built and endowed the monastery of Bury St. Edmunds, as an expiation for the sin committed by his ancestors in murdering St. Edmund. And there was another good work, King Canute did, which shows how true a Christian he was. He sent missionaries over to Denmark and Norway, to bring over his countrymen to the Faith of Christ."

"Ah! I do believe that nobody can be really a Christian in heart who does not try to bring the blessings of the Gospel to others. But although Canute was so good a king to the English, his family did not long continue on the throne, did they?"

"Not very long—Canute died in 1036; and the reigns of his two sons, Harold Harefoot and Hardicanute, only lasted for five years, and then the

English line was restored by Edward the Confessor, the second son of Ethelred the Unready, coming to the throne."

"He had not been fighting with the Danes all this time, like his brother, Edmund Ironsides?"

"No, he had not been living in England at all. When his father had fled away from Sweyn, and taken refuge with his wife Emma at her father's court in Normandy, in the north of France, Edward, then quite a child, had gone with him. So he had been brought up entirely in Normandy, and now that he was called to the throne of England, he came back more of a Norman than an Englishman."

"Then I am afraid he did not prove a very good King of England."

"He was a very religious man, but timid and feeble. He spent much of his time in private devotion, and was a true friend of the Church, especially of the regular clergy. But he offended the English by his love for the Normans, many of whom he put into high office in the State."

"Naturally the English would not like that. Did not any of them stand against it?"

"His father-in-law, Earl Godwin, who was the most powerful among the English nobles, strongly resisted the Norman influence, but he was soon banished from the country by the power of the king's foreign friends. But the greatest harm that Edward the Confessor brought upon England and the English Church was that, whenever he

could, he introduced foreign Bishops, and when he was unable to do this he caused English Bishops to go to Rome for their consecration."

"Instead of being consecrated by the Archbishops of York or Canterbury! That looks as if he believed that the pope was head of the English Church."

"It is certain that Edward the Confessor was the first to encourage Romanizing influences in England. As soon as the See of Canterbury became vacant, he appointed Robert, Bishop of London, a foreigner, to be Archbishop."

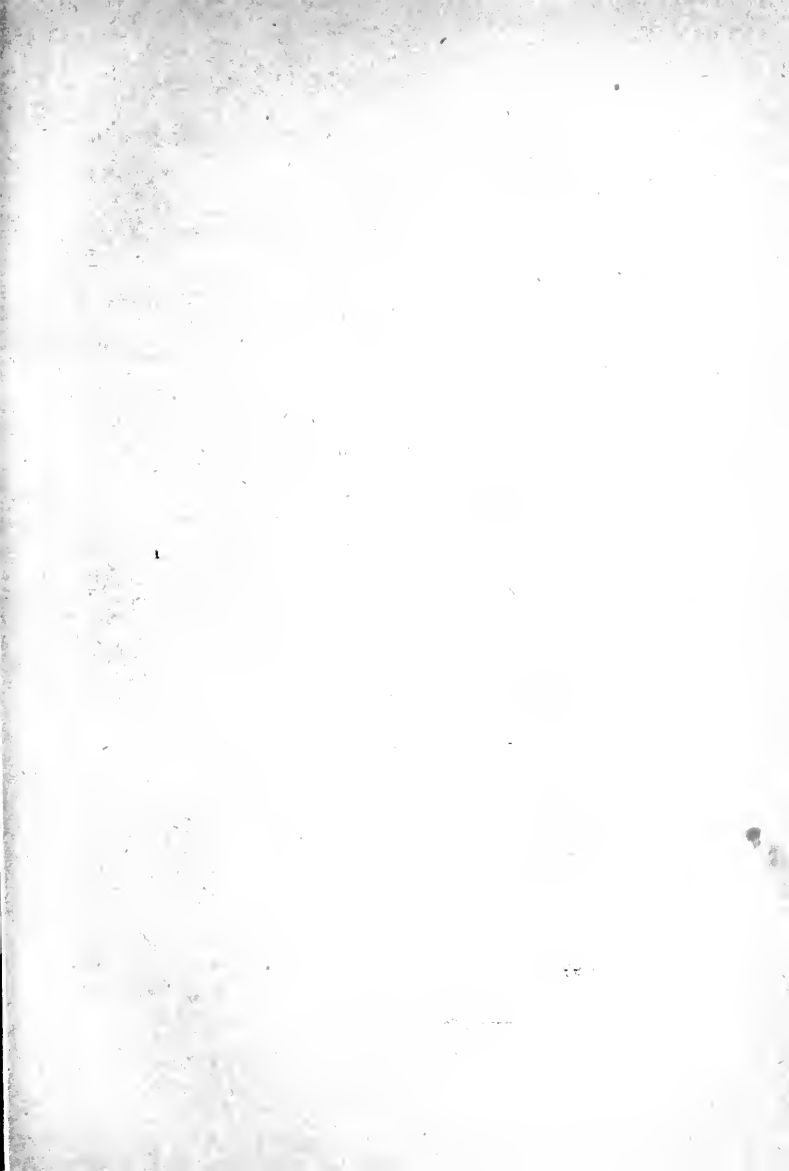
"And how did the English bear this?"

"They did not like it at all, and the banished Earl Godwin and his friends raised a force and returned, and drove out the Norman officials. The Archbishop of Canterbury was deposed, and Stigand, the English Bishop of Winchester, put in his place."

"I wonder Robert did not appeal to the pope."

"He did, and the pope ordered him to be restored to his see. But the English would no more submit to his directions now than in the days of Theodore and Wilfred, and they paid no attention to his decree, Earl Godwin and Archbishop Stigand especially standing up for the independence of the English Church. When Earl Godwin died, his son Harold took his place as chief adviser to the king."

"And he also, I hope, stood out against the interference of the foreigners."





The Norman Thanksgiving after the Battle of Hastings.—p. 129.

"Yes, both in Church and State. Harold was the great friend of the secular clergy. It was he who built the beautiful church at Waltham, and endowed it for the support of a Dean and twelve clergy; while Edward was induced by his friends the monks to build the splendid Abbey at Westminster."

"Westminster Abbey! That was the first thing I went to see when I was in London last year."

"It was consecrated in 1066, while King Edward lay dying, and he was buried only a few days afterwards before the high altar."

"And did his son succeed him?"

"No, he had no children. So he left his throne to Harold, his brother-in-law, who was crowned in Westminster Abbey by the Archbishop of York. He reigned for a few months only, for England was invaded by the Normans very soon after. Harold was defeated and killed at the battle of Hastings, and William, Duke of Normandy, whom we call William the Conqueror, became King of England."

"When we say our dates," observed Patty, "we always begin with—William the Conqueror, 1066."

"Yes, because our Queen traces back her family to him."

"And who were these Normans?" asked the blacksmith.

"They were originally of the same race as the Danes and the Saxons—the Teutonic race. Norman means northman, and, like those others, they had

sailed in their conquering ships, and invaded many lands. Some tribes of the Northmen had invaded the north of France, and settled in a part of it which is still called Normandy, and from thence they crossed the Channel and conquered England."

"They were not heathens, I suppose, like the Danes and Saxons had been when they first came here?"

"By no means. The Normans were a highly religious people; they had long ago thrown aside their old heathenism, and were most zealous defenders of the Faith."

"Then the Church of England must have grown and strengthened under William the Conqueror."

"Not altogether. In some things the coming of the Normans worked evil, in others good for the Church. In the eleventh century the English Bishops and clergy were very pious and unworldly, and mostly unlearned. They were cut off from intercourse with the Church in the rest of Europe, and had therefore been saved from the corruptions which had crept into the Church in Germany, France, and Italy."

"I remember you saying some evenings ago, that it was not till about the tenth century that what we call Popery had sprung up in the Roman branch of the Church."

"Yes. At this time the Bishops, or Popes, of Rome, with very different opinions from that of the good Gregory who sent St. Augustine here in the sixth century, had exalted themselves over all



other Patriarchs and Bishops, and styled themselves Head of the Church. They declared that our Lord had made St. Peter first among the Apostles, and that they were his successors."

"And I suppose the pope to this very day," remarked George, "holds the same opinion."

"And corruptions in faith," continued Mr. Wood, "were naturally followed by corruptions in practice. Many even of the popes themselves lived lives of open sin, and the clergy followed their example. Men were ordained for the sake of getting power and money, while doing no work for the Church; and the people were utterly neglected, and left to grow up in ignorance and sin."

"I suppose they were not all bad?"

"Certainly not. There has never been any age without its saints, who shine out all the more brightly from the darkness around. Witness such men as St. Bernard, St. Francis of Assisi, and the unknown monk who wrote that wonderful book, *On the Imitation of Christ*, which has been the comfort and instruction of hundreds of thousands of Christians."

"Well, it was a good thing the English Church was separated from the Church abroad. But I am afraid that when William I. and his Normans came pouring in, our Church must have got mixed up with these evil goings-on."

"I don't think our Bishops ever grew like those on the continent in the matter of disorderly living.

But the great harm that William the Conqueror did to the English Church, was in helping to bring it under the power of the pope of Rome. Whenever he could he appointed foreign Bishops in place of English ones ; and he sent for two legates from the pope to hold a council here, and settle the affairs of the Church, who when they came deposed Stigand, the friend of Earl Godwin, the English Archbishop of Canterbury, and consecrated Lanfranc to take his place."

"That was a great shame. Lanfranc was a Norman, I suppose."

"He was the head of the famous monastery of Bec in Normandy, which he had made such a well-known school of learning that scholars flocked to it from all parts ; and William, who knew him well, sent for him to take Stigand's place as head of the English Church. He was a man of great learning, wisdom, and piety ; and although he acknowledged the claim of the pope to be the universal Head of the Church, yet he joined the king in resisting his attempts to claim the temporal lordship over all kingdoms."

"What with one thing and another," remarked George, "the popes never seem to have had their way altogether in England."

"No ; the kings were nearly always resisting them in some way or other. And even when for a little while they seemed to have secured the submission of England, yet again there would be sure to be some protest made which showed that

the English Church would not submit without a struggle, and would throw off the yoke as soon as they could. And at last, as you know, they burst the bonds for ever at what we call the Reformation in the sixteenth century."

"But you said that the coming of the Normans was in some things a great advantage to the English Church."

"Yes ; especially in the example set by the zeal and devotion of the Norman Bishops, who raised the tone of the Church, and roused it out of the rather sleepy state into which it had fallen. And above all, the Normans were great church builders ; and many of our noblest cathedrals and churches were erected by them. Most buildings before the Norman Conquest were built of wood, which is a reason why so few Saxon churches are now in existence ; only those few that were made of stone could possibly last until now. But the Normans used stone in all their buildings, whether churches or castles ; and after the lapse of nearly a thousand years, the masonry stands as firm as when it was first put together."

"It must have seemed hard to the English Bishops to be turned out by these foreigners."

"Very hard. Though usually William waited for their death, and then placed a foreigner in the vacant see. At last only one English Bishop was left, Wulfstan, Bishop of Worcester ; but he was so saintly and so beloved, that though the king made more than one attempt to supplant him,

he found at last it would be wiser to leave him unmolested. And as Wulfstan took part in the consecration of many other Bishops, any break in the continuity of English orders was thus prevented."

"Did King William interfere with the monasteries too?"

"He did not leave them alone, but in several cases deposed the abbots and priors in favour of Normans. We have an example of the overbearing conduct of the foreigners in what took place at Glastonbury. Egelnoth, the English abbot, was turned out, and Thurstan, a monk from Caen, put in his place. He ruled the monks with such tyranny that they rose up in revolt. Amongst other alterations in their ritual, he had tried to make them give up singing in the Gregorian method, and adopt that which had been in use in his old abbey. The monks refused to change; so Thurstan ordered his men-at-arms into the church to enforce their obedience; but they seized benches and candlesticks to defend themselves, and in the uproar three monks were killed, and many soldiers and monks wounded. They were brought to trial before the king."

"Who took Thurstan's part, of course."

"No; his justice seems to have been very even-handed, for though he turned the monks out of their home, he sent Thurstan back to Normandy. There was one good, however, arose out of this scandal. Osmund, Bishop of Salisbury, seeing

how easily dissensions might at any time arise from diversity in ritual, set to work to revise the liturgies used in public worship, so that one form of service might be used all over his diocese. When arranged, this liturgy was called the Use of Sarum (or Salisbury), and it was adopted by all the southern dioceses ; and though there were also separate Uses in the dioceses of Bangor, York, and Hereford, yet Osmund's liturgy was most commonly used in England until the Reformation, when it was made the basis of our present Prayer-book."

"You told us long ago that the Gallican liturgy was commonly used in the British Church."

"So it was ; but as time went on there came to be great diversity in the way of conducting public worship, as there naturally would be when churches were few and far between, when books were so scarce, and few could read."

"Then the Bishop of Salisbury's work in putting together this Use, as you call it, was a good work for the Church. And was Lanfranc all this time Archbishop of Canterbury?"

"Yes. He outlived William I. about three years. On the whole, although he was a foreigner, he was just and fair to the English ; and his greatest friend was Wulfstan, the English Bishop of Worcester. The Church in Scotland and Ireland also looked up to him as their Patriarch. Neither did he give in to the claims of the pope to obtain entire supremacy over the English Church. Among

Lanfranc's works was the rebuilding of Canterbury Cathedral, which had been burnt nearly to the ground."

"William Rufus, I think, was a far worse king than his father, William I.; so I hope there was a good Archbishop of Canterbury to succeed Lanfranc, and protect the Church?"

"For three years the See of Canterbury was left vacant, the king taking for himself all the large revenues belonging to the archbishopric."

"And so wicked a king," remarked George, "would hardly make up his mind to give them up when he had once got them."

"At last he fell ill, and fearing to die with the sin of robbing the Church on his conscience, he gave way to the entreaties of his subjects, and promised to appoint one of the holiest and most learned men in Christendom to be Archbishop. This was St. Anselm, who had succeeded Lanfranc as prior of the monastery of Bec, and who was well known in England, as he had often been over to visit Lanfranc. He was sent for to receive the sick king's confession."

"And then I suppose the king offered him the see."

"But St. Anselm refused it. He said he knew the king would recover, and he would not share with so bad a man the task of ruling England. He declared it would be like putting a feeble sheep into the plough in the place of a strong ox, like Archbishop Lanfranc, to pull by the side of an untamed bull. Everybody begged and entreated

him to accept, but he kept his hand firmly closed when they tried to force the pastoral staff into it. At last, however, he was forced to give way, but he took care to make William agree to give back all the lands that he had taken from the Church, and on Dec. 4, 1093, St. Anselm was consecrated by the Archbishop of York."

"And how did the king and he get on?" asked the blacksmith.

"It was impossible for any Bishop who was determined to do his duty to get on with so bad a king as William Rufus. The first dispute was about a payment which the king demanded when Anselm did homage to him (which all the Bishops do to the sovereign to this very day), for his temporalities."

"What are they?"

"Temporalities are the earthly powers and possessions of the see, which a Bishop does homage to the king for, because the king appoints him to them. These have nothing to do, of course, with his spiritual powers, which he receives at his consecration, direct through a long chain of Bishops from Christ Himself. Well, the king demanded a large sum, and when Anselm offered him five hundred marks, he refused it as not sufficient; upon which Anselm said he would give him nothing, and distributed the money among the poor."

"And quite right too!" exclaimed George.

"The next dispute between them was about the investiture."

"That is a powerful long word ! Whatever does it mean ?"

"It means the right of investing (clothing) a Bishop with the pastoral staff and ring, which are the outward tokens of his spiritual office and work."

"I do not see how a king can have anything to do with the spiritual powers of a Bishop."

"Certainly not," answered Mr. Wood ; "it is a very different thing when a Bishop does homage for his temporalities."

"And how was it settled ?"

"It was not settled at all during the lifetime of William II., and it was the cause of endless disputes, and of continual appeals from Anselm to the pope. Then there was the matter of the pall."

"Let me see, you told us about that before. How the pope used to send it to a Bishop when he became an Archbishop, was not that it ?"

"Yes ; and Anselm, who thought so much of the pope's authority, would not have considered himself rightly an Archbishop until he had received it. So he asked the king's leave to go to Rome for it, but the king refused, and sent instead to the pope himself to ask for it, and the pope sent it by two legates."

"And did they place it on Anselm ?"

"No, they gave it to the king. But the Archbishop refused to receive it from him, so finally it was laid on the altar of Canterbury cathedral, and



from thence St. Anselm took it, and placed it on his own shoulders."

"And the other matter you say was not settled?"

"No. Anselm was firm in refusing to allow that the State could hold any authority in spiritual things. In this he was perfectly right. But at the same time he did infinite harm to the English Church by not upholding her independence, as Lanfranc had always done. The power of the pope of Rome was gradually getting stronger and stronger in England, and Anselm's conduct was the main cause of it. In every dispute with the king he appealed to Rome, and he used to make such long stays in Italy, that the Church at home suffered grievously for the loss of its head. Bishoprics remained vacant because he was not there to consecrate new Bishops when the old ones died, and all Church work was at a standstill. William, in the mean time, generally seized for himself all Church revenues that were vacant, till at last, as you know, Patty, he was killed by an arrow from Wat Tyrrell, while he was shooting in the New Forest."

"Oh, yes," said Patty; "I remember that in our history book at school, it was in the year 1100."

"His brother, Henry I. (a far better man than he), who succeeded him, wrote to beg Anselm to return. This he did, but only to continue the dispute about the investiture, which was at last settled by a council called together in 1107, when

it was agreed that no Bishop should be invested with the pastoral staff and ring by the king or any layman."

"Well, I am sure the Archbishop was quite right, and I am glad he stood out so firmly for the spiritual authority of the Church."

"If only," replied Mr. Wood, "he had also maintained that there was no need to call in the authority of the pope to settle the affairs of the Church of England. Soon after this the Archbishop married Henry I. to a great-granddaughter of Edmund Ironsides, which led the way to the perfect union of the Norman and English people, who by the next century had completely mingled into one nation and language. Anselm's last work was the subdivision of the great See of Lincoln by the creation of the Bishopric of Ely, of which the abbey church became the cathedral. He died in 1109."

"I do not quite know whether to like him or not," said George.

"A holier man never lived than Anselm," answered his cousin, "nor a more learned. Some of his books still exist, especially the famous one on the Incarnation of Christ, called *Cur Deus Homo*, i.e. "Why God became Man." The chief point that he struggled for all his life was, that the spiritual power should not be subject to the State. On the other hand, he let his episcopal work fall into utter neglect by his long absences from home, and worse than this, he did

his best to bring the Church of England under the tyranny of the pope—a tyranny under which it had to struggle continually for more than four hundred years, before it was at last able to throw it off once and for ever. But I must not forget to tell you a very important event in our Church history which took place in the reign of Henry I., and that was the union of the Church of Wales with the Church of England.”

“You told us something about that before, cousin.”

“It took place in 1115. You remember that the Church in Wales was descended without a break from the old British Church which had been so harried by the Angles and Saxons. The two Churches had for a long time worked together in a friendly manner, and now the Welsh Bishops took the oath of obedience to the Archbishop of Canterbury, and from henceforth they have been one undivided Church.”

“Then it is quite wrong to talk as some do now of the Welsh Church as if it were different from the English Church,” remarked George.

“We may talk of the Church *in* Wales if we like, but not of the Church *of* Wales, as if it were a separate branch of the Holy Catholic Church, for since 1115 it has been one Church with the Church of England.”

## CHAPTER IX.

"LET me see," said the blacksmith the next evening, "what king succeeded Henry I.?"

"Stephen, the usurper, and a very bad king he was. During the whole of his troubled and stormy reign, when all England was ravaged by war, and the Barons (that is, the Norman lords) built their castles all over the kingdom, and lived in defiance of the law, exercising terrible tyranny over their poorer neighbours, two bright spots shine out of the midst of the darkness. Under the banner of the Church in the north, an invasion of the Scots, who crossed the border and ravaged the country, was driven back in confusion by an army raised by Thurstan, Archbishop of York, and led by the Bishop of Durham. The Scots were totally beaten at the Battle of the Standard, and the country was saved."

"Why was it called the Battle of the Standard?"

"Because their flag was the episcopal banner, borne upon the processional staves. So it was by the energy of the Bishops that the enemy was driven back, just as years before St. Germanus conquered the same invaders."

"To be sure ; at the Alleluia battle."

"The other gleam of light of which I spoke shines from Theobald, Archbishop of Canterbury, who, in the midst of the confusion and misrule in the State, guided the helm of the Church, and made it a home of peace, where peace in such times could alone be found ; and, in an age of general ignorance, provided for the education and instruction of those who were willing to learn. To him also it was chiefly owing that, after the death of Stephen, the rightful heir succeeded to the throne of England."

"Who was that, Patty ?" asked her father ; "I dare say you know."

"Henry II., I think, father, in 1154."

"He was the grandson of Henry I., son of his daughter Maud and of Geoffrey Plantagenet, Count of Anjou. He was a very wise ruler, and made the fierce and overbearing barons submit to the power of the law, so he became very popular with the people, who found that under him all men would have justice, whatever their position in life. It was during Henry II.'s reign that the famous Thomas à Becket was made Archbishop of Canterbury. He was the son of a wealthy London merchant, was very accomplished and popular, and Henry, being very fond of him, made him his Chancellor. He lived in such hospitable style, and was so bountiful to the poor, that he became one of the most popular men in the kingdom."

"Was he ordained then ?"

"Yes, he was in Deacon's orders. The reason, you know, why we find so many high offices of State filled in those days by the clergy was because they had alone any learning. It was not always that the nobles had so much scholarship as to be able to sign their own names. When in 1162 Theobald died, Henry wished à Becket to succeed him. But he only unwillingly agreed to the proposal, for he said he knew the king would desire an authority in Church matters to which he as Archbishop would not be able to submit. However, he gave way, and was first ordained Priest, and soon after consecrated by the Bishop of Winchester to be Archbishop."

"And what sort of an Archbishop did he make?"

"He immediately gave up his former luxurious life, and lived in the strictest self-denial, giving in charity the money which he used to spend in entertaining his friends. He gave up his office of Chancellor, and began immediately to assert the independence of the Church."

"It was not exactly what the king had looked for, I expect?"

"No. For a year or two, however, Henry said nothing; but at last, when he found that Becket always stood out firmly for the rights of the Church against the authority of the Crown, the storm broke out."

"What was their dispute about then?" asked George.

"First about some of the revenues of the Church

which the Archbishop demanded should be restored ; and next about the question as to whether the clergy should be tried for civil offences before the civil courts. Becket maintained that if they broke the law of the land they should only be tried in spiritual courts, that is, tried not by the judges, but by the Bishops and clergy. The king drew up some famous laws, which are called the Constitutions of Clarendon."

"Why are they called so?"

"Because they were made at a council held at Clarendon, near Salisbury, and most of these laws were to lessen the authority of the Church, and cause the clergy to be tried in the same courts with laymen."

"And Becket refused to agree to them, I suppose?"

"And all the Bishops stood by him. However, he was summoned before the council, and impeached of high treason. But he replied with dignity that he could not receive judgment from any temporal lord ; that the pope alone, to whom he would appeal, could judge him ; and amid cries of 'Traitor!' he left the court, escaped to Canterbury, and took refuge in France."

"And did he appeal to the pope?"

"Yes ; who said that the Constitutions of Clarendon were tyrannical, and were not to be obeyed. After this Becket retired to a town in France, and remained there for some years. At last, through the mediation of Louis, King of France, the king

and the Archbishop were reconciled, and Becket returned to England, the people of Kent receiving him with the utmost joy as he travelled to Canterbury. But the peace did not last long; Becket had many enemies, who complained to the king that he would never have a peaceful life as long as the Archbishop lived; and Henry, in a sudden access of rage, exclaimed, 'Will no one rid me of this turbulent Priest!'

"Oh, I remember reading about that," exclaimed Patty; "and did not four knights take him at his word, and ride straight off to Canterbury?"

"Yes, and struck him down and killed him in front of the altar, while he exclaimed, 'I commend my soul to God, to St. Denis, and to the saints of the Church.'"

"That was dreadful!" said George. "I wonder what King Henry thought?"

"He was filled with horror, and so was the whole of Christendom. Becket was at once raised to the honour of a martyr, and has ever since borne the title of saint; and Henry came to Canterbury, walked barefoot through the streets of the town, prostrated himself before the tomb of the Archbishop, and caused each of the monks in the chapter-house to give him a stroke with the rod as a penance for his sin."

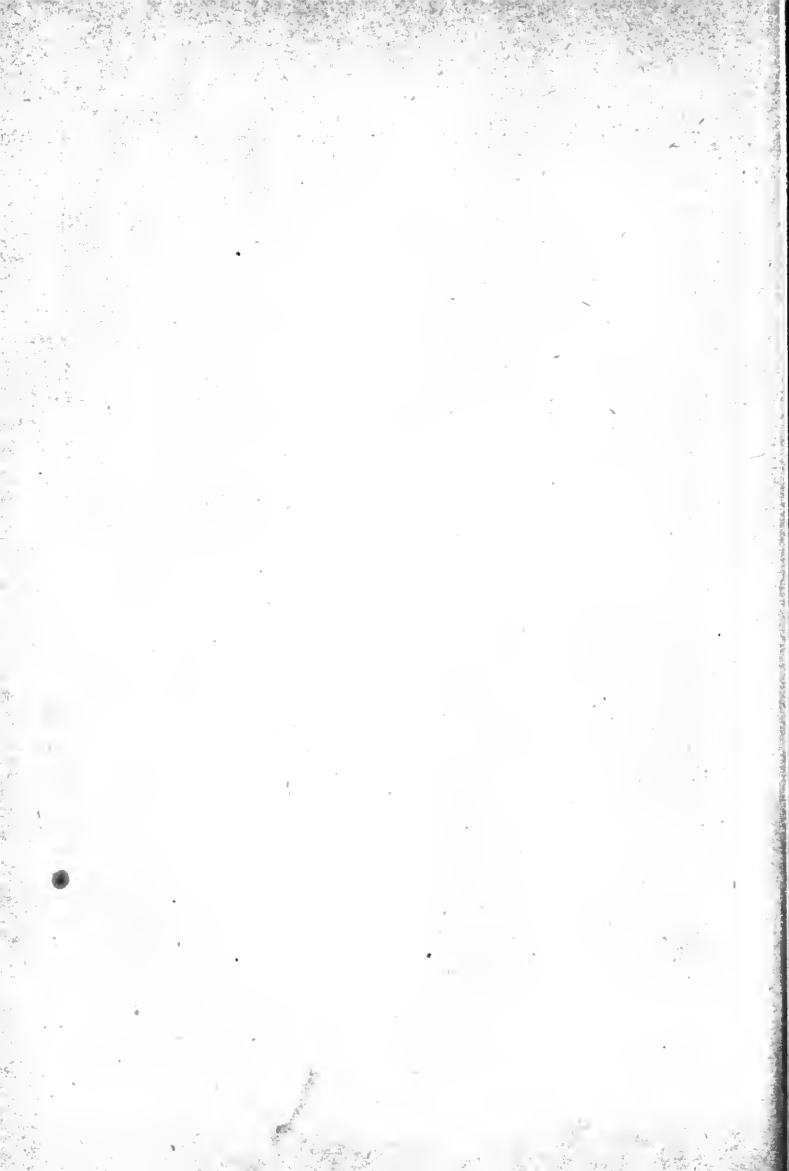
"And what became of the murderers?"

"The pope ordered them to go on pilgrimage to the Holy Land, but it is said that they all died before three years were over. King Henry, as





Murder of Thomas à Becket.—p. 146.



part of his penance for the murder, founded a Carthusian monastery in Somersetshire. . . .”

“I should like to know a little more about all these different sorts of monasteries,” interrupted the blacksmith; “England seems to have been so full of them in those days.”

“They certainly fill up a large part of the history of the Church of England for some hundreds of years,” replied his cousin. “But I must just finish what I was going to tell you, because the first prior was one whose name you ought to know—St. Hugh, afterwards Bishop of Lincoln. Henry invited him over here from France to take the direction of the monastery, and in 1186 he was promoted to be Bishop of Lincoln.”

“Another example, then, of a foreigner being made one of our Bishops.”

“We need not grudge it, however, in this case, for he made one of the most excellent and saintly of Bishops, one of whom the Church of England may well be proud, as well as the See of Lincoln, which has been privileged by having many such holy men on its episcopal roll from that time down to the present day. The diocese was then of vast extent, and had stood vacant for seventeen years, so you may imagine into what a state of neglect it had grown.”

“Yes, indeed; there could, for instance, have been no Confirmations or Ordinations all that time, and no new churches consecrated.”

“But Bishop Hugh was such a great organizer

that he was very soon able to put everything to rights, and he made Lincoln a model diocese. Personally, too, he was an example to all the Church, being so self-denying, so kind to the poor, so fearless of man. He was never afraid of withstanding either Henry II., or his son Richard I., when they tried to encroach on the rights of the Church, and in consequence both of them honoured and loved him; and when he died in 1200, his funeral was followed by king, archbishops, bishops, abbots, nobles, and people. He is worthily dignified by the title of saint, and his name is found in our calendar on Nov. 17."

"We do not seem of late years to have given holy men the direct title of saint," remarked George.

"No, but yet we have at the present day as true saints among us as ever lived in old times, and, as I said before, St. Hugh does not stand alone among the Bishops of Lincoln in giving an example of what a holy life can be."

"And now, Cousin Ned, tell me something about the monasteries and their different orders, as I think you called them. Where did the notion first come from?"

"From the earliest times of Christianity there have been found some who wished altogether to renounce the world and its temptations, and to live a life entirely devoted to God. To escape the example of the wicked life of the heathen around them, these fled into the desert and lived the lives

of hermits, dwelling in cells and caves in the rocks, eating herbs and fruits, and spending their time between prayer and meditation and the cultivation of the ground. After a time they would be joined by others, so that gradually a community of monks would be formed, living together under one spiritual head, with strict rules for their guidance."

"And these monks wore a particular dress, did they not?"

"A plain coarse robe, black, brown, or white, reaching to the ankles, with a cowl for the head and girt round the waist with a girdle of rope, the feet either bare, or protected by sandals."

"I suppose all these communities did not have the same rules?"

"The first hermits and monks were found, I believe, in the deserts of Egypt, and followed the rule of St. Basil; but in the Western Church the rule of St. Benedict was most commonly followed. He was an Italian noble, who in 529 planted a monastery near Naples, and set an example of monastic rule which was followed all over Europe. I told you once before that the three great monastic rules were—poverty, chastity, and obedience. To this he added a fourth, viz. manual labour for seven hours a day."

"And was his rule introduced into England?"

"Yes; a great number of monasteries of the Benedictine order were founded here, though you must remember that there were numerous Celtic monasteries here already, especially in the north,

such as Iona and Lindisfarne. After a time many monasteries of the Benedictine rule relaxed their rules, and grew slack and careless."

"That is very natural," remarked George. "How easily carelessness and neglect slip into all sorts of institutions."

"I do not mean that this specially happened in England, but in all parts of Europe. Therefore soon other orders of monks sprung up, with stricter rules, called Reformed Benedictines. Only two of these I need mention, two which became common in England. One was the Carthusian rule, founded by St. Bruno in 1084. You may perhaps have heard of its great monastery, called the Chartreuse, in the south of France. But at any rate you have heard of the Charter House in London; this was a monastery of the Carthusian order founded in 1372. The monks wore white robes, sandalled feet, and had their heads altogether shaven. Their rule was very strict: they never tasted meat, and their life was one of extreme self-denial. They seldom built their monasteries near a town, but chose the most wild and uncultivated spots, which soon their laborious hands made to 'blossom as a rose.'"

"Perhaps it was the strict discipline he had endured in his monastery which afterwards made St. Hugh of Lincoln so good a Bishop," remarked George.

"A second order of Reformed Benedictines, of which an immense number of ruined abbeys still

remain in England, was the Cistercians. Their first monastery here was founded at Waverley in Surrey, 1129, and to them belonged Tintern, Kirkstall, Fountains, Rivaulx, Bolton, Furness, and many other abbeys, some of whose splendid ruins you may have seen pictures of. The Cistercians also wore a white habit, and were very frugal and abstemious in their rule, though not quite so ascetic as the Carthusians."

"And who was their founder?"

"St. Bernard, though he did not exactly found the order, yet joined them very early, about 1114, and is looked upon as their chief saint. Of course you have heard his name. You have heard of that pass in the mountains of the Alps which is so dangerous amid the winter snows, where the great monastery of St. Bernard stands, and where to this very day the good monks and their faithful dogs go out to the rescue of poor travellers, and save many a one from perishing in the snow."

"Why of course, father," exclaimed Patty, "the gentleman who was lodging here last summer had a St. Bernard dog, but I never knew why he was called so."

"And you know well," continued Mr. Wood, "that hymn in your book which begins with the words, 'Jesu the very thought is sweet,' it is a translation from a long hymn written by St. Bernard."

"Is it indeed?" answered Patty.

"And how did these monks get the land in

England to build their monasteries upon?" asked her father.

"By gift from some noble or landowner. But, unlike the lands given for the support of the parish churches and parish Priests, these lands given to the monks were nearly always worthless and unreclaimed. Some of the marsh, or forest, or moor with which England in the twelfth and thirteenth centuries was more than half covered, was all the monks asked for. They immediately set to work to reclaim and cultivate it, often living meanwhile under the shelter of trees or rude huts till they could gradually build themselves a house. They soon cleared the forest, drained the marsh, and turned the wild country into a garden. They required little for their plain food and coarse dress; and as gifts flowed in upon them from one and another, they were able at last to build those magnificent piles of architecture, of which the ruins are still our wonder and admiration."

"I can well imagine," said George, "that in those days the monasteries must have been of great benefit to the country around."

"Yes, as I was saying some evenings ago, they were refuges for the distressed in times when the people suffered so much tyranny from the fierce Norman lords; they were hospitals for the sick, places of rest for travellers, the only seats of education and learning, and altars whence ascended the ceaseless worship of God. The monks were the best of landlords to their tenants and of masters to



their labourers ; and in the midst of the violence, ignorance, and worldliness of the middle ages, the monasteries were the centres of charity, learning, and religion."

"Then I think that we ought to thank God for them, for without them I am sure the Church in England would have suffered much loss."

"And now that I am on the subject," continued Mr. Wood, "I had better go on to tell you about the friars."

"I have heard of friars. Were they not the same as monks?"

"I must tell you first for what purpose the order of friars was founded. There was one evil connected with the monasteries, which was, that as they grew in importance they overshadowed the secular clergy, or parish Priests. They attracted to themselves many gifts and benefactions which might otherwise have been given for the support of more clergy, and the building of more churches, so that by the thirteenth century, as the towns grew in size and population, there were not enough clergy to look after them, and many of the people were sunk in misery, ignorance, and vice. This was the case on the continent as well as in England, and in this time of the Church's need there rose up two men, St. Francis, a native of Italy, and St. Dominic, a native of Spain, who were destined to work a wonderful reform. They obtained leave from the pope to found two orders of preaching friars, and the zeal and earnestness of their followers produced the

greatest results in the Church. St. Dominic trained his friars to be learned and eloquent preachers, to be able to meet the infidelity of the times ; while St. Francis trained his to be full of works of charity, and especially to preach the Gospel to the poor."

"And when did these friars come to England?"

"In 1219 the Dominicans, commonly called Black Friars, from their black habit, made their first appearance here ; and in 1224 the Franciscans, called from their gray habit Gray Friars. There were two other orders of friars—the Carmelites, or White Friars, and the Augustin or Austin Friars, the relics of whose names we still find in London and our large towns."

"To be sure," said George, "there is Blackfriars Bridge in London, for instance."

"The friars, unlike the monks, instead of living lives secluded from the world, lived amongst men, building their houses chiefly in towns, labouring among the poor and ignorant, much as home missionaries do now amongst those who are practically heathen. The friars' rule was one of absolute poverty, and they lived on the food and alms given them as they went from door to door, for which cause they are called the Mendicant, or Begging Friars."

"They must have done an immense amount of good," remarked the blacksmith.

"So they did, at all events for the first hundred years, while they kept their rule of poverty, and

fulfilled the work for which they were sent. But after a time they began to lose much of their self-denial and spirituality, and the bad lives of some of them brought discredit on the whole body. One evil, however, had accompanied the presence of the friars in England from the very first, viz. that they had their mission direct from the pope, and were therefore quite independent of the authority of the Bishops."

"That must have hurt the unity of the Church very much."

"And therefore," continued Mr. Wood, "they considered themselves free to go where they would, and they often invaded the pulpits of the parish Priests without their leave."

"And that you always told us was a thing never allowed by the laws of the Church."

"As the friars were very popular, it was very hard upon the parish Priests to have their rivals coming into their parishes uninvited, and being run after by their people, among whom they had worked patiently day by day for years. But, as I said, the reaction came, and through their own fault the friars lost the love of the people because they had lost the spirituality of their first founders. And thus the great good worked by the Mendicant Friars during the first hundred years of their existence was forgotten through the careless and often sinful lives of their later followers."

"Thank you, Ned; you have made a good deal clear to me that I did not know before."

"But I have not quite finished yet, George. There is still another sort of monastic order I must tell you of, and those are the military orders."

"Half soldiers, do you mean?"

"Yes; the members of these military religious orders were knights and monks combined."

"I have seen the tombs of some of the knights dressed in armour in our cathedral," said George.

"The system of chivalry or knighthood sprang up about the eleventh century in all parts of Europe. It was created to remedy the state of misrule and violence which then prevailed all over Europe, and was fostered by the influence of the great Emperor Charlemagne, and the spread of Christianity. The knights bound themselves to suppress robbery, to respect and protect all women, and to succour the oppressed. The sons of men of gentle birth were sent to the castle of some noble knight to learn lessons of high principle and good manners, together with all soldierly exercises; and when come to man's estate, they went forth as squires attendant on a knight, and as soon as they proved themselves worthy of it, they were themselves admitted to knighthood, with all the ceremonies of religion. They spent a night of fasting and vigil in the church, then received the Holy Communion, and kneeling before some old and noble knight, after solemnly swearing to be faithful and true, to protect women, and keep from violence, were admitted into the order of knighthood, with the outward tokens of buckling on spurs and sword."

"Every true knight must have been a true Christian, I think."

"In those rude times chivalry set a high ideal and a noble aim to strive after. It did a great work, and then, when the time for that work was over, it passed away.

'The knights are dust,  
Their good swords are rust,  
Their souls are with the saints, we trust.'

But to go on about the religious orders of knights. The two chief orders were the Knights Hospitallers of St. John and the Knights Templars. They were both established at the time of the Crusades."

"Was there more than one Crusade then?"

"Seven, I think, altogether. They were the wars carried on in the Holy Land by the Christian nations of Europe, to recover the holy places at Jerusalem out of the hands of the Turks."

"Well, it does seem shocking to think that the very spots where our Lord was born and crucified should be possessed by infidels."

"But whether the fearful shedding of blood, and all the misery and sin produced by war in order that Jerusalem might be restored to Christians, was agreeable to the will of God seems very doubtful to me. However, I am not telling you the history of the Crusades. The order of the Knights Hospitallers of St. John was established for an excellent purpose, viz. to tend the sick and wounded, and care for travellers, only fighting when it was

necessary. They wore over their armour a long black robe, with a white linen cross of eight points on the breast. The Knights Templars were to defend the Temple at Jerusalem, and guard the Holy Sepulchre. They wore a white robe over their armour with a red cross. Both these orders took the same vows as other monks, and were in subjection to their superiors, who were called Grand Masters. They gradually increased enormously in numbers, and had possessions all over Europe. The Temple Church in London, and many places in England which still bear the name of Temple (for instance, Temple Tysoe in Warwickshire), bear witness to the possessions of the Knights Templars in England. In the fourteenth century they were unjustly brought to trial, and suppressed, and all their property given to the Knights Hospitallers."

"All these different orders of monks seem to have got very rich after a time," said George.

"And in consequence, in many cases their early humility, self-denial, and good works began to disappear, and luxury and self-indulgence to take their place; but not by any means to such an extent as some people think. When Henry VIII. suppressed all the monasteries in the beginning of the sixteenth century, and seized their possessions for himself and his nobles, it suited his purpose to pretend that they were mere houses of vice, in which the monks lived a life of immorality, or at best of laziness and self-indulgence. But writers who have

studied the subject have proved that it was no such thing ; that though there might be some instances found where the monks had departed from their rules, and where reform was greatly needed, yet in general the monasteries were still, as they had always been, homes of charity, hospitality, learning, and religion. But we have got on rather too fast, George, while we have been talking about the monks ; we must go back to the history of the Church in the reign of King John in our next talk.

## CHAPTER X.

"I THINK, Ned," said the blacksmith the next evening, "that before you explained to us about the different orders of monks, you were telling us about Bishop Hugh of Lincoln, and how he was honoured by both Henry II. and his son Richard."

"Yes, that was where we left off, George. Richard I. spent much of his short reign in the Holy Land at the third Crusade. On his death in 1199 he was succeeded by his brother John, the worst king who ever sat on the English throne, and during his reign the pope asserted more authority over the English Church than any pope had done before."

"Whose fault was that?"

"It was partly the fault of John's weakness, and partly the result of his disputes with his subjects."

"And who was the pope at that time?"

"His name was Innocent III., one of the greatest of all the popes, and who, like Gregory VII. in the 11th century, asserted his claim to be not only universal pope, but universal sovereign also."

"And on what particular matter did he claim authority in England?" asked George.

"On the choice of the Archbishop of Canterbury.



At the death of the third successor of Thomas à Becket in 1205, King John desired that the Bishop of Norwich should be Archbishop, while the monks of Canterbury chose their own sub-prior, and both sent the man they had chosen to Rome to receive the pall. But the pope would give it to neither the one nor the other, and ordered the monks of Canterbury to choose Stephen Langton, an Englishman, who was then head of the Paris University. There could not possibly have been a better choice, only of course the pope had no right to choose at all."

"And did King John submit?"

"Not at all. He wrote to the pope and declared that Langton should never set foot in England; and the consequence was that the pope laid England under an interdict."

"Whatever is that?" asked George in astonishment.

"You know what excommunication is—cutting a man off from the visible Church, refusing him the Holy Sacrament, and burying him, if he dies, without the rites of religion. Now, what excommunication is to one individual, an interdict is to the whole nation. The churches were closed, and all offices of religion refused to the people."

"What a terrible thing to be sure! But you do not mean to say that the English Bishops would give way to such a thing, and obey the pope?"

"The Bishops of Winchester and Norwich alone had the courage to take no notice of his decree,

and to go on as before—as did also some of the Priests in the other dioceses—but all the other Bishops left the kingdom. But the king still held out, and would not appoint Langton, so the pope personally excommunicated him. But this did not trouble him much, and he went on for several years more, following his sinful pleasures, and treating his people with the utmost tyranny.”

“And did the pope give way?”

“No; he made a declaration that the English people need no longer obey their sovereign, and he granted his kingdom to the King of France.”

“The very idea!” exclaimed George.

“But when the King of France collected an army to invade England, John at last gave way, and agreed that Stephen Langton should be Archbishop of Canterbury. But this would not content Innocent now; he said that King John should give up his crown, and do homage to him as his vassal.”

“He never did that, surely!”

“Yes, he did. The pope sent over a legate named Pandulph, and John knelt before him, delivered up to him his crown and royal robes, to receive them back again as a vassal of the pope.”

“What a degradation for a King of England!”

“And so all England thought. However, the exiled Bishops now returned, with Langton as their Archbishop, and the interdict was removed.”

“And then I suppose Archbishop Langton obeyed the pope in all things.”

"By no means. He did not at all turn out as the pope expected. He was an Englishman, and he supported the English Church, and stood up for the national liberties. It was he who searched out the ancient laws, and calling the barons together drew up with them the famous Magna Charta, which they forced the tyrant John to sign in the year 1215—the charter which laid the foundation of the liberties of Englishmen."

"Of course we have heard about the signing of Magna Charta, have we not, Patty?" observed the blacksmith. "But is there anything about the freedom of the Church in it, as well as of the freedom of the nation?"

"That there is. The Archbishop took care of that. The very first clause runs thus—'That the Church of England be free, and hold her rights entire, and her liberties inviolate.'"

"Well done, Archbishop Langton! And what did the pope do when he heard of it?"

"He was furious, and declared the charter void. But no attention was paid to him, and when he ordered Langton to excommunicate the barons, he refused to do so. Then the pope sent for the Archbishop and Bishops to attend a Council at Rome, and as soon as they had started he declared they should not return to England till they had paid a heavy fine. So Langton simply stayed abroad till the next year, and then when King John died he returned to England."

"And I hope he lived for many years."

"For ten years more, I believe, during which time he put great vigour into the Church. He reformed abuses, improved the Services, and greatly encouraged the building and restoring of churches. The nave and transepts of Westminster Abbey were built at this time, in what is called 'Early English' architecture, by King Henry III."

"What sort of a king did he make?"

"He was not so tyrannical as his father, but he was thoroughly weak and worthless, and during his reign, which lasted more than fifty years, the English Church (at least after Langton's death) sank to its lowest state of degradation."

"That was the time, I suppose, when we were quite under the power of the popes of Rome."

"Yes; they in a great measure got all the patronage of England into their hands. Patronage, you know, means the right of appointing to all vacant livings. Pope Gregory XI. actually sent over Italian Priests, and ordered the Bishops to appoint them to parishes, and if the Bishops dared to remonstrate, the pope would excommunicate them. It is said that one Italian held seven hundred benefices, and another account says that three Italians walked one day into York Cathedral, and two of them installed the third as Dean, and when the Archbishop of York refused to acknowledge him as such, he was excommunicated. And besides this, the pope actually demanded and received the fifth part of the revenue of the English Church for himself."

"And what did King Henry III. think of all this?"

"Oh, he rather joined with the pope; he was only too ready to plunder the Church himself; so what with one and the other there seemed danger of the Church of England being destroyed altogether."

"I wonder the English people bore it," remarked George.

"They did not bear it all patiently; in many instances they rose up in rebellion against it. And a mysterious band of men, of whom the leaders were said to be nobles (but as they wore masks on their faces no one knew who they were), used to go about terrifying the foreign clergy, attacking their houses, and seizing their goods, which they gave to the poor."

"Aha!" laughed the blacksmith, "that was nothing but justice, I think. But who was the Archbishop of Canterbury, that he could not defend the Church? If Langton had been alive I don't think he would have allowed the pope to get the upper hand here like that."

"His name was Edmund Rich, a very good man, but he had not the courage or talents of Langton. And as he felt himself unable to assert the freedom of the English Church against the shameful exactions of the pope, he resigned his Archbishopric, and died, it is said, of a broken heart."

"Was there *no* Bishop, then, who could be strong and of a good courage?"

"Yes, there was one found who feared neither king nor pope. This was Robert Grostête (or Greathead), consecrated Bishop of Lincoln in 1235."

"Lincoln seems to be indeed famous for its Bishops. It was only yesterday you were telling us about St. Hugh."

"Robert Grostête was most diligent in the government of his immense diocese. Amongst other things he visited all the monasteries, and where he found abuses he corrected them, and if any of their laws were habitually broken he ordered them to be more strictly observed."

"And the preaching friars? I suppose they were in full work during his lifetime?"

"As long as they kept their rules Grostête encouraged and welcomed them, for he found how useful was the work they were doing. But towards the end of his life he saw how they gradually, as I told you yesterday, degenerated. This was when they began to break their original law of absolute poverty, and then they grew rich and ambitious, and they interfered, as I told you, with the work of the parish Priests. Then the Bishop became an opponent of the Friars, and supported his secular clergy against their intrusions."

"And what did he do about the pope sending his foreign Priests to England, and demanding all that money from the clergy for himself?"

"He resisted him most strongly. When the pope sent the foreign clergy to his diocese, he would not institute them, and he wrote a letter to

Pope Innocent IV., saying that it was a most detestable sin to destroy souls by depriving them of their true pastors, and setting shepherds over them who could not speak their people's language ; that he would refuse to obey, and would resist the orders in his letters, because they were contrary to the Catholic Faith."

"Well done!" exclaimed George, "and what did the pope do?"

"He did not dare do anything, for he had heard how beloved Grostête was by the whole nation, so he saw it would be unwise to take any measures against him. The Bishop of Lincoln, who thus stood up for the liberty of the Church against the pope, was naturally the friend of the great earl, Simon de Montfort, who was fighting the battle of England's liberties against the king. Together they nearly, even so early as this, threw off the Roman yoke altogether. They went so far as to order all documents from Rome to be seized at the English ports and confiscated."

"Well," said the blacksmith, "I don't think the Roman Catholics need boast as they do that Churchmen in England were Roman Catholics until the Reformation. It seems to me they were never Roman Catholics at all, if the name means a Catholic who submits to the pope of Rome, for there seems to have been a never-ceasing protest and struggle going on against him."

"And for many centuries, you must remember, there never was any question of the pope

having authority here at all. No ; we were English Catholics from the beginning, just the same as we are still. If Grostête, Bishop of Lincoln, had lived longer, very likely the nation would have completely rebelled against the papal yoke, but he died in 1253, in his last illness denouncing the Bishop of Rome as a 'heretic and Anti-Christ' for his claim to fill English livings with foreign clergy who could not and did not live amongst their people and care for them."

"And after he died, when was the next stand made against the pope?"

"None, I think, till the reign of the next king, Edward I., when a steady opposition to the claims of Rome began. This opposition was first directed against the monasteries, because, as they considered themselves quite independent of the Bishops, and only responsible to the pope, any laws made against them was really aimed against Rome."

"So the English Church was already beginning to tire of the monasteries," said George.

"But it was not because it had much to complain of in the lives of the monks, but because of their increasing greediness, and the large grants of land that were continually being given to them. So the law of Mortmain was passed, which forbade any land being given or left to the monasteries without the consent of the over-lord. Even the revenues of the parish churches were in many cases given to the monks ; but when this property was taken away from them by the king, it was not



restored to the parochial clergy, but kept by the crown, and as in this reign too they began to be heavily taxed, the parish Priests became poorer and poorer."

"They were always made to suffer then," remarked George, "either by the pope on one side, or by the king on the other."

"For a short time, during the weak reign of Edward II., the pope (who was then John XXIII.), again regained his mastery here. The Archbishop of Canterbury, Walter Reynolds, was nothing but his slave, and agreed to his unheard-of demand that seventeen Bishoprics in England should be reserved for his appointments. But when Edward III. came to the throne in 1327, one law after another was passed to restrain his usurpations, and the English Church never again sank so grossly under the Romish domination as it had done before."

"I suppose," said the blacksmith, "that these laws have got long names, as most laws have, I fancy, except Magna Charta, which is always easy to remember."

"Well, there was the 'Statute of Provisors,' which ordered that all lords and owners of lands who gave property to the Church, or whose ancestors had done so, should appoint the clergy to the livings, and not the pope."

"That was going back to the old custom in the Church, was it not?" remarked George. "That was a first step towards reforming our Church, certainly."

"And another was the 'First Statute of Premunire,' passed in 1353, which declared that all who went to Rome for redress should forfeit their goods, and lose the protection of the English law."

"And who passed these laws?"

"The king, with the consent of his Parliament, and the Bishops and clergy. For from the reign of Edward I. the Houses of Convocation, with the House of Lords and House of Commons, formed the 'three estates of the realm.' Convocation was composed of Bishops and mitred Abbots in its upper house, and clergy, representing the cathedral chapters and the dioceses, in its lower house."

"It is plain that the Church was beginning to be reformed, if reformation means, as I suppose it does, clearing away abuses. What was that you were telling me the other day, Patty, about the way to answer the question, Where was the English Church before the Reformation?"

"Just where your face was before it was washed—that was the answer, father," answered Patty, laughing.

"Ah! but I take it, Cousin Ned, that the English Church had not nearly washed her face clean yet. It might be throwing off the pope's power, but how about all the false doctrine? The true Faith did not shine here as brightly as it used to do, I fancy."

"Quite true, George. A great deal was taught which was not to be found in the Bible, and as long as the people had no Bibles wherein to find

'the certainty of those things in which they had been instructed,' and could not have read them had they possessed them, these false doctrines were believed, as they are still in the Romish Church, where the Bible is forbidden to the laity. But when I say false doctrines, they are all perversions of the true doctrine. First, there is the worship of the Blessed Virgin and of the Saints. Our Church keeps days in their memory, and bids us pay them honour and reverence, and pray that we may follow their good examples, but the Romish Church teaches men to give them worship and prayer, which we know may be given to God only."

"Then there is purgatory," said George.

"That is a perversion of the true doctrine of the intermediate state of Hades, where all the spirits of the departed rest while they await the resurrection. But Rome teaches that even the good have there to pass through a cleansing fire to purge away their stains of sin. And this leads to the monstrous doctrine that this period of cleansing may be shortened through means of masses said by the Priests on earth."

"And they are paid for saying these masses, are they not?"

"Yes; and rich people used to found 'chantries,' that is foundations for the support of Priests whose sole work was to say masses for the souls of their relations."

"And Transubstantiation," continued George, "what is that exactly?"

"Our Church teaches, you know, the Real Presence of Christ in the Holy Communion, that we are 'partakers of His most precious Body and Blood,' which is there 'verily and indeed taken and received,' but the Romish Church tries to explain a mystery which never can be explained as to *how* we receive Him, by saying that the Bread and Wine are actually changed into the very substance of His Body and Blood. The Romanists also, without any warrant from Scripture, deny the Cup in the Holy Communion to the laity, and the restoration of this was one of the greatest blessings of the Reformation in the 16th century."

"The worship of the Blessed Virgin and the Saints, and Purgatory, and Transubstantiation—yes," said George, "I can see how they are, as we may say, right doctrines spoiled."

"And one more," continued Mr. Wood. "Our Church teaches that the power of Absolution is given to all Priests at their Ordination, to whom the Bishop says, 'Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained;' but the Roman Church perverts this again by a system of what is called 'indulgences.' The *doctrine* of indulgences is simply that the Church has power to remit penances imposed for sin; that, whereas absolution sets free from the eternal penalty, the removal of the temporal penalty

can thus be effected by the Church. In course of time this doctrine, apparently innocent enough in theory, seems to have led to no slight abuse and laxity in practice ; so much so that in the Middle Ages, especially in the period immediately preceding the Reformation, indulgences were openly sold and bought. It was *this*, more than anything else, which first led the great German reformer, Martin Luther, to lift up his voice against Rome."

"As the friars and monks," said George, "were the great supporters of the pope, I suppose it was they who chiefly taught these doctrines in England?"

"Probably. At any rate the work and teaching of the parish Priests seem to have been not so very different from that of their successors, the parish Priests of the present day."

"How can we tell that?"

"Because a great many Manuals were written in the 13th or 14th centuries to remind a parish Priest of his duties. One of these has lately been translated from Latin into English and printed. It is in our library, and I wrote out some extracts from the preface the other day. The editor who translated it remarks how very free from superstition it is, and how full of good sound morality. It says, amongst other things, that 'Priests must be gentle and modest, given to hospitality and the reading of the Psalter. They must not be content with simply knowing their own duties ; they must be prepared to teach those under their charge all that Christian men and women should do and believe.

It is an important thing to behave reverently in church, for the church is God's house, not a place for idle prattle. The people are not to loll against the pillars and walls, but kneel on the floor, and pray to God for mercy and grace.' (There were no seats or 'sittings' in a church then," remarked Mr. Wood.) "When the Gospel is read they are to stand up and sign themselves with the Cross, and when the Sanctus bell rings kneel down and worship their Maker in the Blessed Sacrament. Then follows a very good commentary on the Creed, the Sacraments, the Commandments, and the deadly sins. There is a great deal too about the Baptism of infants and the duties of godparents, and also instructions about the proper keeping of churchyards."

"Well, I am astonished," remarked the blacksmith. "When one talks of the popery of those times, one is apt to think that popish doctrines made up the whole of religion, when after all it seems it was only added on, and people got a lot of good sound doctrine besides."

"And others," said his cousin, "are apt to think that the clergy at that time were wolves rather than shepherds, only thinking how to get money out of their flock, instead of feeding them. But if they were to read the description of a parish Priest given by the poet Chaucer, who lived in the 14th century, I think they would change their opinion. He would not have written what he did not mean, for he was ready enough to speak of the faults and

covetousness of monks and friars. I do not know whether you can manage the old spelling, Patty, but you shall try and read it out to us."

So Patty read with some difficulty—

"A good man was there of religion  
That was a pooré parson of a town,  
But rich he was of holy thought and work;  
He was also a learned man, a clerk,  
That Christe's gospel truély would teach.  
Benign he was and wonder diligent  
And in adversity full patient.  
Full loath was he to cursen for his tithes,  
But rather would he given, out of doubt,  
Unto his pooré parishens about  
Of his offering and eke of his substance.  
Wide was his parish and houses far asunder,  
But he ne left nought for no rain nor thunder,  
In sickness and in mischief to visite  
The furthest in his parish much and lite (great and little)  
Upon his feet, and in his hand a staff.  
This noble example to his sheep he yaff (gave),  
That first he wrought and afterwards he taught  
Out of the gospel he the wordes caught.

And though he holy were and virtuous  
He was to sinful man not dispiteous,  
Ne of his specche dangerous nor digne (harsh),  
But in his teaching discreet and benign,  
To drawen folk to heaven with faireness  
By good example was his business.  
But it were any person obstinate  
What so he were of high or low estate,  
Him would he snubben sharply for the nones (time).  
A better priest, I trow, that no where none is.  
He waited after no pomp nor reverence,  
Nor maked him no spiced conscience,  
But Christe's lore and His Apostles twelve  
He taught, but first he followed it himselve."

"Well, if there were many parish Priests like that," said George, "the Church could not have

been in such a terrible state as some would have us think."

"No, depend upon it, with all its faults and shortcomings, even with all its false doctrine, and the covetousness and corruptions of many parts of it, Christ was still with His Church here in England, and it was still what He had said it was to be—the salt of the earth."

"And the time did come at last when the Church of England purified itself from these false doctrines as well as from the power of the pope."

"Yes, but not just yet. Though, as I said, even now, in the 14th century, during the reign of Edward III., there were continually laws being passed against the pope's usurpations. In 1367 the pope demanded the tribute money which had been first sent by King John, and which had not been paid for thirty years, and the king once for all refused to pay it any more. In 1374 an inquiry was made as to how many Church livings and how much Church money were possessed by foreign clergy. And two years later Parliament presented a remonstrance to the king about the taxes which were paid to the pope, declaring that he was the cause of all the misery and poverty of the country, and they spoke of expelling the pope's authority by force."

"It seems almost a wonder," remarked George, "that the English did not throw off the yoke sooner, instead of waiting one hundred and fifty years more."



"It does. Perhaps it was the Civil Wars of the Roses which occupied so much of the next century that turned away the attention of the country from the affairs of the Church. However, at this time, the middle of the 14th century, there was a great religious movement against the false doctrines of popery, led by a man of whom you must have heard—John Wycliffe."

"I have heard him called the Morning Star of the Reformation, father," said Patty.

"He was born about 1320," continued Mr. Wood, "at the village of Wycliffe in Yorkshire, whence his ancestors took their name, and while yet quite young he went to Oxford to be educated."

"Then was Oxford a place for learning even in those days?" asked George.

"You remember that for many hundred years the monasteries were the only seats of education, but about the time of Edward I. schools and colleges began to be founded in different places. Oxford soon became one of the most famous, and scholars came there from all parts, and by the middle of the 14th century many of the present colleges there had been founded by different rich and charitable men. John Wycliffe soon distinguished himself by his learning, and was made master of Baliol College, where his lectures on theology were attended by great numbers. Then he was made warden of the new college of Canterbury Hall, founded by Islip, Archbishop of Canterbury, but the next Archbishop turned him

out again, because he said only monks ought to have its privileges."

"Why only monks?"

"Because Canterbury cathedral had not a Dean and Chapter of secular clergy, as many cathedrals had then, and of course all have now, but a prior and monks as its governing body. Wycliffe was one of the secular Priests, and not a monk. In consequence of this he left Oxford. It was just at this time that Parliament and the people of England were remonstrating against the exactions of the pope, and Wycliffe helped on the feeling by his writings, so he became very popular, and he was chosen as one of the commissioners who were sent to meet the pope's ambassadors at Bruges about the tribute money."

"Did they come to any agreement?"

"No, I think not. But during his two years' stay abroad, Wycliffe became acquainted with John of Gaunt, Duke of Lancaster, the king's third son, who always afterwards stood his friend. On his return he was given the living of Lutterworth in Leicestershire, and as parish Priest of that village he remained till the end of his life."

"And what did he do to gain the title of Morning Star of the Reformation?"

"He wrote a number of tracts against the false doctrines which I told you the Roman Church had introduced into our Church, especially against Transubstantiation, and he sent them all over the country by means of some secular clergy whom

he had trained, and who were without any cures of souls. They were called 'Poor Priests,' and went about preaching to the people."

"They must have been very like the preaching friars."

"So they were—like what the friars had been when they first began their labours, not like what they had become now. Only the friars belonged to the 'regular' clergy, and the poor Priests to the 'secular.' Moreover, they not only preached against false doctrine, but against the monks and friars also."

"This must have set the regular clergy against Wycliffe."

"It did, and they accused him of heresy. He was brought up to trial in 1377, before the Archbishop of Canterbury and the Bishop of Lincoln. But through the influence of his friend John of Gaunt he was dismissed, without any sentence being passed against him. The great work of Wycliffe's life was the translation of the Bible into English."

"Let me see," said George, "you told us long ago that King Alfred and the Venerable Bede had translated parts of it."

"Yes, but till Wycliffe there had never been a complete translation."

"Is that the English Bible we have now?"

"Oh no. If you had a copy of Wycliffe's translation, you could hardly read a word of it, the spelling would seem so strange. Well, Wycliffe

lived at Lutterworth some years longer, and in the reign of Richard II., when Wat Tyler's insurrection broke out (in which Sudbury, Archbishop of Canterbury, was killed), he was again summoned before the next Archbishop to answer for his writings, which were considered to have been the cause of much of the rebellion against authority which had sprung up in the country."

"But Wycliffe's writings were not seditious, were they?"

"Many of his followers no doubt went a great deal further than he did. They were called Lollards, which means 'singers of Psalms,' and in preaching the right of the Church to resist the authority of the pope, they no doubt excited the people to think that they might resist all authority. It was the same with their religious teaching, Wycliffe taught that only those doctrines which can be proved from the Bible may be taught by the Church, but his followers chose to put their own private interpretation on the Bible, instead of taking the interpretation of the Church; therefore they were led into many excesses, and in consequence of this, in the next reign more than one Lollard was burnt at the stake."

"And did the Duke of Lancaster stand Wycliffe's friend this time?"

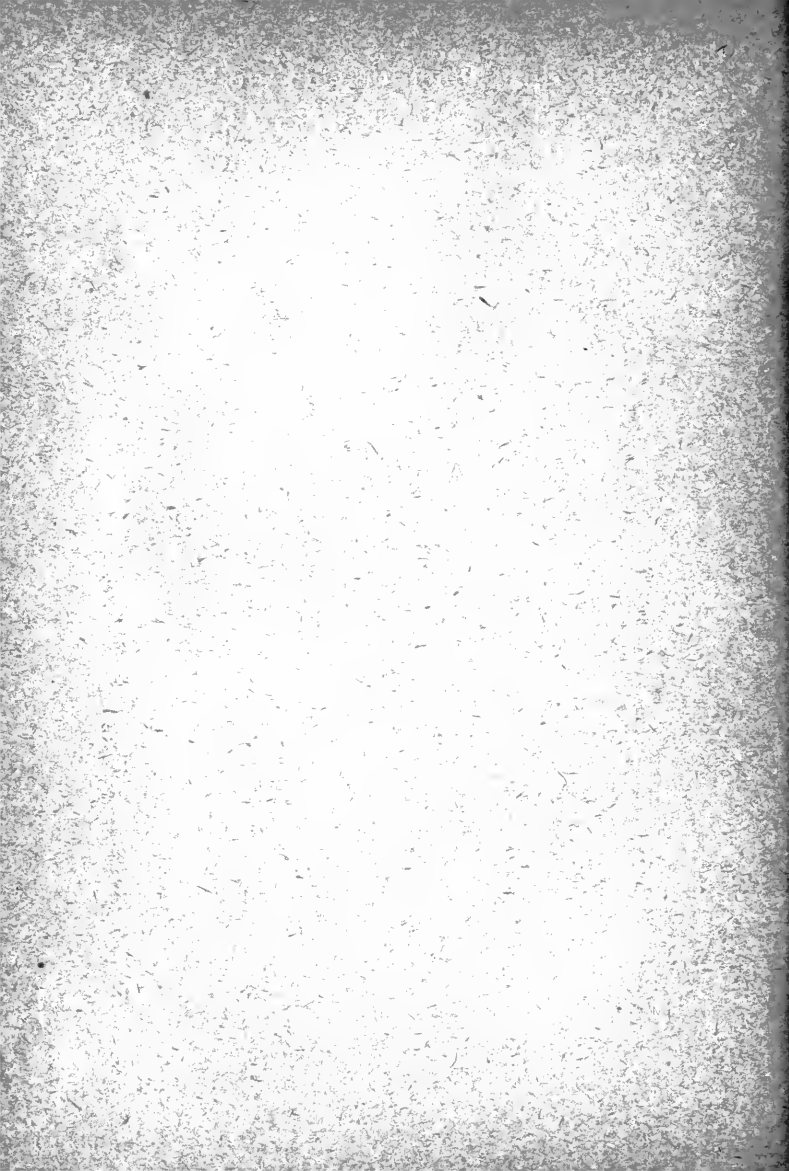
"He was no longer living, but the Queen was a powerful protector. Nothing was done to him, and he was allowed to return to Lutterworth, where he died of paralysis in 1384."

“And did his followers keep on teaching against the false doctrines of the Roman Church after his death?”

“Not very long. Lollardism had died out long before the Reformation really began in England, and the influence of Wycliffe was not after all so great and lasting as some have supposed, though of course we must always honour him as the pioneer of the great work which was successfully accomplished at last, though not till one hundred and thirty years after his death, when the Church of England finally threw off the yoke, which since the Conquest in 1066 the popes had with more and more persistence been trying to impose upon her.”

“Though not without continual protest,” remarked the blacksmith.

“Though never borne, as you say, without continual protest,” continued Mr. Wood, “and at the same time purified herself from the unscriptural doctrines which had been from time to time added to the Faith, and returned to the primitive purity of her earlier times, when for many centuries the Church of England let her light shine before men as a true and pure Branch of the Holy Catholic Church of God.”



## PART II.

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### CHAPTER I.

"So you are come to Elmley again, Cousin Ned. I *am* glad to see you," said our old friend George Turner the blacksmith, as he shook Mr. Wood heartily by the hand. "Patty told me she had seen you come by from the station, so I said, 'If I'm spared till this evening, I will step round and see him,' so here I am."

"And very glad I am to see you, George. Do you remember our talks last summer?"

"That I do. And what's more, I want you to go on teaching me and Patty a bit further. When you had brought us down to John Wycliffe you had to go off home again, and I have often and often thought this winter that I should like to hear some more. How long are you thinking of stopping in Elmley this turn?"

"I have got six weeks' holiday, and that will take me over your grand annual club-meeting, I think. I have often wished to be present at it."

"Ah! and talking of our club, we have had a

fine putting to rights this winter, and a deal of trouble we have had."

"How's that, George? I remember your telling me last year what an excellent club it is, and has been for so many years."

"Yes; but on account of some of the old trustees being dead, we had got gradually to break the rules in a good many ways. And a man from another parish, who had really nothing whatever to do with us, got trying to be master over us; and what with one thing and another we had got into a great mess. The fact is, the rules were lost, or the present members had never seen them; so no wonder we were all going wrong."

"Ah! you had had no regular parson for so long, and nobody to manage things, so it was no wonder you were at sixes and sevens."

"Well, as you know, we got a new parson last autumn, and he's a regular oner for provident clubs, and thrift, and all that. And he soon found out we were wrong, and he got hold of the trustees that were left, and he says, 'Look here,' says he, 'this won't do at all, the club is agoing to ruin. Where are the old rules?' says he. And they hunted up the old books, and had copies of the rules printed for each member to have for his own. And they sent off this town fellow, and, said they, 'We can manage our own business.' 'And now,' says the parson, 'we must stick to the old rules, and go on as our great-grandfathers did who founded the club.'"



"And what did the members say?" asked Mr. Wood.

"Oh, some few were huffy and would not agree, so they left the club; but the most of us saw the sense of it at once, and Elmley club has gone back to its old ways, just as it was when it was first started."

"Well, I congratulate you," said his cousin, "and I shall be very glad to be present at your annual meeting. And sit down, George, and light your pipe. Where's Patty?"

"She will be along in a minute. There she comes."

"Well, Patty," said Mr. Wood, taking her hand, "your father wants us to go on with our last year's talks about our dear Church of England."

"I am so glad," replied Patty. "You had just got to John Wycliffe."

"You remember," began Mr. Wood, "how the Church had got by this time very much in subjection to the Church of Rome, and had learnt a good many false doctrines, such as had never been taught in the first centuries of the Church, nor could be found in the Bible."

"And Wycliffe, I remember," said the blacksmith, "wrote tracts and sent his 'poor priests' all over the country to try and teach people the truth. But you said that after his death nobody tried any more to reform the Church, and things remained as dark as ever."

"For almost another hundred years the English

were quite taken up, first with the war with France, and next with the civil wars of the Roses, by which the whole country was distracted. And yet even in this fifteenth century we find that some efforts were made to throw off the foreign yoke, which ever since the Norman Conquest Rome had been trying to lay on the English Church, notwithstanding her continual and often successful efforts to throw it off again."

"Edward III., you said, made several laws to weaken the power of the pope in England."

"Can you remember what they were, Patty?" asked Mr. Wood.

"I think one law was that if anybody gave lands or money for a parish Priest, or if his forefathers had done so, he should settle who the clergyman was to be, and not the pope of Rome. Was not that it?"

"Well done, Patty. And the law was called the Statute of Provisors. And another was the First Statute of Premunire, which declared that anybody who appealed to the pope on any matter should lose the protection of the English laws, and forfeit his goods."

"It is plain to me, Cousin Ned," said George, "that never many years went by in England without some opposition being made to the pope, so there is no call to say that the English Church was ever Roman Catholic."

"No, it was never the Romish Church here, always the English Church. You remember how Magna Charta declared in 1215, 'That the Church

of England be free.' Nevertheless, the Church in the fifteenth century needed reformation very much in many things."

"Yes; there were those false doctrines that we talked about to get rid of. The Romanists believe them still, I suppose?"

"If they were allowed to read their Bibles, as we are," replied Mr. Wood, "they could not help seeing that they are not to be found in Scripture, and must have been added on to the true Faith."

"Like those funguses," remarked the blacksmith, "which you sometimes see covering an old forest-tree till you can hardly see the bark."

"Then also there was a good deal in the clergy themselves which needed reform. You remember I told you that the Begging Friars (the Franciscans and Dominicans), who when they were first founded had done so much good among the poor in the large towns, had in the fifteenth century become for the most part lazy and worldly, and were rivals instead of helpers of the parish Priests, or Secular Clergy, as they were called. While again the monks, or Regular Clergy, were many of them living easy, luxurious lives instead of working for the Church. These three were never friends, and their continual rivalry was not likely to help the people to respect their clergy. Then the people were terribly ignorant; and as all the services in Church were in Latin, you may imagine that there was little real religion among them; so, if there was to be a thorough

reform in the Church, this ignorance must be replaced by knowledge."

"'Ignorance is darkness, and knowledge is light.' There is no doubt of that," said the blacksmith. "I suppose those times were called 'the dark ages' because of the general ignorance?"

"Learning, you see, was confined to just a few in those days. But in the fifteenth century the few did not wish to keep their learning to themselves, but seemed anxious to spread it. The Archbishop of Canterbury, whose name was Chichele, was one of the first to whom the foundation of schools was owing. I dare say you have heard how Henry VI., who was himself a great lover of learning, founded Eton College for boys, and also King's College at Cambridge."

"Had the Archbishop anything to do with it?"

"Yes; it was he who persuaded the House of Commons to grant the money to the King for the purpose, when they suppressed the alien priories, and confiscated their money."

"'Alien priories!' Whatever do you mean?"

"A priory is a small monastery dependent upon a large monastery or abbey. 'Alien' means strange, or foreign. The alien priories were dependent upon foreign monasteries, therefore all the money they possessed belonged to foreigners, not to Englishmen, and almost all of it went abroad. Edward III. had already seized several of them."

"I am sure I don't wonder," said George. "If

their profits were to go to French clergy, I don't see that he was wrong to seize them."

"And in the fifteenth century the Commons passed an act to confiscate them all. But Archbishop Chichele thought that at least the money should be used for some good purpose, so he persuaded the King to found these colleges, while he with his own money founded All Souls' College, Oxford. Waynflete, Bishop of Winchester, about the same time founded Magdalen College, and you may have heard of his famous predecessor, William of Wykeham, who founded Winchester School and New College, Oxford."

"Then it is plain," remarked George, "that it was not the Bishops who wished to keep the Church in ignorance. They seem to have desired that people should get learning."

"But the great cause of the spread of knowledge in this century was the invention of printing. I dare say you have learnt about that in school, Patty."

"Oh, yes! And how William Caxton was the first man to set up a printing-press in England; and the first English book was printed in 1471."

"Well, the invention of printing by which books were multiplied, and above all, by means of which the Word of God came within reach of those who never otherwise would have heard it read, did much to disperse the ignorance that was so common in the Church of England."

"But I suppose as long as the English were

continually fighting with each other, there was no time for learning anything."

"Perhaps not. But the civil wars ended at last with the battle of Bosworth, when Richard III. of York was killed, and Henry VII. of Lancaster gained the crown of England. This was in 1485; and as he married Elizabeth of York, the last surviving child of Edward IV., the two families were at last united and the country was at peace."

"So now, I suppose," said George, "there was time to attend to the affairs of the Church."

"But nothing was done towards its reformation in the reign of Henry VII.; and the Archbishops of Canterbury were legates of the pope, and perfectly submissive to him; and perhaps the English Church was nearer being lost as a National Church than at any other period of her history."

"But they say that when things are at the worst, there is generally a turn for the better," remarked the blacksmith.

"And so it was now," answered Mr. Wood. "The next reign, that of Henry VIII., is for ever memorable as being that during which the yoke of Rome was thrown off for ever, and the Church of England, purifying herself from her errors, and claiming again all her early privileges, shone forth in renewed glory, as one of the brightest and purest branches of the Catholic Church of God."

"That is what we call the Reformation," said George. "I have learned about that, and what is more, I know the meaning of the word. But there

are many folks who seem to think that 'reformation' means 'creation,' and they believe that the Church of England was founded in the time of Henry VIII., or even *by* him."

"By Henry VIII.!" exclaimed Patty; "why it was the Lord Jesus Christ and His Apostles who founded the Church."

"They might just as well say," said Mr. Wood, "that your Elmley Provident Club was founded last winter, because, as you told me, you have been setting it to rights, and printing the original rules, and all agreeing to keep to them for the future; while everybody knows that it was founded eighty years ago."

"Yes, they can understand that a provident club is the same club after it has been reformed as it was before. Then why can't they see that is so with the Church?"

"The ignorance of some people is invincible," answered Mr. Wood. "But I think in this case it must arise from want of love. After all, though knowledge is strong, love is stronger. Those who love their Church and its Divine Head, feel that it could not be the Church of Christ if it had been made by man, and had sprung into being with no connection with the Church of the Day of Pentecost."

"I suppose there was nothing done at the Reformation to break that connection?"

"Nothing. The chain of Apostolical Succession was not broken, the Bishops of the Church were

consecrated as before, and the Archbishops of Canterbury were still, as now, joined without a break to St. Augustine."

"Do you know, father," said Patty, "there were some strangers came to see the church the other day. I had just gone in to fetch my Bible, and I heard one of the ladies say, 'This church looks very old; it must have belonged once to the Roman Catholics.' I felt all of a puzzle. Whatever did she mean?"

"Well, Patty," said Mr. Wood, "it is difficult to believe that any English Churchman or Churchwoman could make such an ignorant remark. But, unfortunately, it is not uncommon to hear such things said."

"It sounds like nonsense," remarked the blacksmith.

"I wonder whether that lady thought," said his cousin, "that all the people of Elmley were once Roman Catholics, and that in the reign of Henry VIII. they all turned out of the parish, and that another set of people called Protestants came from no one knows where, and took possession of the village and the church."

"Ha! ha!" laughed George; "I dare say that was your lady's idea, Patty."

"But what are the facts?" continued Mr. Wood. "First, the Elmley people never were Roman Catholics at all, any more than other members of the English Church; though their Archbishop was too submissive to the pope, though they were



probably ignorant, though they believed much that was false, though their worship was in many ways corrupted, yet their Church was still the English Church, Catholic but not Roman, as it had been for hundreds of years. Secondly, when the Reformation penetrated as far as Elmley, when a Bible was set up on the church lectern for all to listen to who could find a reader, when their Prayer-Book was translated into English, and services arranged in which all could join; when their parish Priest agreed (as ninety-nine out of a hundred parish Priests did) to the decision of the Bishops in casting off the worship of the Blessed Virgin and the saints, and other doctrines of Popery—they also accepted the reforms, and they worshipped in their own parish church as they had done aforetime.”

“But there!” exclaimed George, “it is partly our own fault. Why do we give up our own name to the Romanists, and call them ‘Catholics’ as if they were the only Catholics in the Church? No wonder people make mistakes and think we were all Roman Catholics before the Reformation.”

“And ‘Protestants’ after,” said Mr. Wood, smiling.

“Our schoolmaster says we are never to call ourselves Protestants,” said Patty, “he says it means just nothing at all.”

“What it does mean,” said Mr. Wood, “is simply ‘a person who protests.’ Well, we do protest against the errors of the Roman branch of the

Church, but it is a poor word for describing our Faith. All the dissenting sects are Protestant; an unbeliever, too, may be a Protestant."

"And folks talk of the Protestant Church of England," said the blacksmith. "They may well think that the Church of England was founded at the Reformation, if that is all their idea of it."

"The reason a name signifies so much," said Mr. Wood, "is because it gives one a true or a false idea of the thing named. The name 'Protestant Church' gives one a false idea of the Church of England. It leads one to think that it is merely a society founded to oppose the Romanists. And what an absurd idea that is! But when we call our Church a Catholic Church, as the Prayer-book does, and as we confess in the Creeds we believe, we show that we are a true Branch of the Church of God, that we are built upon the foundation of the Apostles, and that we hold the Faith of the Apostles and of the Church throughout all ages."

"The word 'Protestant' is not to be found in the Prayer-book, I fancy?" said George.

"Nowhere in the Prayer-book. We pray for 'the good estate of the Catholic Church,' we 'believe one Catholic and Apostolic Church,' we acknowledge that 'whosoever will be saved, before all things it is necessary to hold the Catholic Faith.' And why? Because we maintain that the Church of England is a living Branch of the Catholic Church, and holds firmly the Catholic Faith once

delivered to the saints ; while the term 'Protestant Faith' has no meaning at all."

"No. Protest as much as you like, say I," replied George, "but that does not prove that you believe in anything yourself."

"Yes," answered Mr. Wood, "it may seem to some to be a mere dispute over words ; but in fact it is a matter of vital importance. For when we give up our title of Catholic we are giving up our claim to belong to the Apostolic Church of Christ ; and when we allow the Romanists to take it exclusively to themselves, we are allowing their assertion that the Church in England was theirs till we drove them out at the Reformation, and that we then established a new Church which is called the Protestant Church."

"You are quite right, Cousin Ned, and, as you say, if Englishmen really loved their Church, and valued their inheritance in her, they would not let others take her true title from her. And now you must tell us how the Reformation was brought about, for although I know Henry VIII. had a good deal to do with it, yet I have not any clear notions as to how it was done."

"It is almost too late to begin to-night," returned his cousin. "Come over again to-morrow evening when you have finished your work, and then we will have a good spell at it."

"So we will," returned George. "Good-night."

## CHAPTER II.

"NOW, cousin, you are to tell us this evening how the great Reformation was brought about. It was in the reign of Henry VIII., was it not? How long did he reign, Patty?"

"From 1509 to 1547, father."

"Nearly forty years; plenty of time to do it in. I have heard say he was not a very good king. Was it all his doing?"

"It was he who quarrelled with the pope, as I will tell you presently. But the reforms which were so needed in the Church were begun before this, within the Church itself."

"Who was the Archbishop of Canterbury then?" asked George.

"His name was Wareham, and he and the famous Wolsey, Archbishop of York, did all they could to reform the Church. There were at that time a band of scholars in England whose knowledge of Greek led to the study of the New Testament in its original language. And those who studied the New Testament and the early Fathers of the Church had their eyes opened to the fact that many doctrines then taught were not to be found in the Bible, and had not been held in the early Church."

"Did not people understand the Greek language before this?" asked the blacksmith.

"Very few, I expect. But in the fifteenth century Constantinople was taken by the Turks, who, you know, have kept it ever since. Therefore many Christian scholars fled and came into Western Europe, bringing their books with them; and the wave of learning, which thus came first into Italy, reached at last even to England. And such famous scholars as Erasmus, a native of Holland, but who spent much of his time in England, and Colet, afterwards Dean of St. Paul's, taught Greek at Oxford, and the lectures of the latter on the Epistles of St. Paul attracted numerous hearers."

"Well, they could not use their learning better than in studying the Bible," remarked George.

"After a time," continued Mr. Wood, "Colet, as I said, was made Dean of St. Paul's Cathedral in London, and here he founded a grammar school, called St. Paul's school, which still exists, and he and Erasmus wrote the Latin and Greek grammars for the use of the boys."

"And did he do anything to reform the Church, now that he was a Dean?"

"He did a great deal. His teaching was always, 'Stick to the Bible and the Creeds'—'follow the Bible and the primitive Fathers.'"

"I am bound to confess, Ned, that I have not the faintest notion what you mean by 'the primitive Fathers.'"

"'Primitive' means 'first' or 'original.' By the

primitive Church we mean the Church of the first three centuries."

"The meeting-folk in the back lane call themselves 'Primitives,' " remarked Patty.

"They may be very honest folk, for what I know," answered Mr. Wood, "but they don't show much wit in the choice of their name. They can't be very primitive when they are not a hundred years old. No; it is the Church of England that is 'primitive,' because it is descended from the original Church of the Apostles, and keeps to the original Faith. But you were asking, George, about the primitive Fathers. It is a name given to the Bishops and writers of the early Church."

"There was St. Augustine, Bishop of Hippo, whom we talked about last summer," said George; "I know he wrote books. Come, Patty, can't you think of the name of another, and be as clever as your father."

"I know," said Patty, after a moment's thought; "there is St. Chrysostom, whose prayer is in the Prayer-book. I think he was Bishop of Constantinople."

"Good," said Mr. Wood. "And there are many more—for instance, St. Gregory and St. Jerome, Irenæus, who was ordained by Polycarp, Tertullian, and others. From their writings we learn much of the customs and ceremonies of the primitive Church."

"What a good thing that we have their writings then," remarked George; "we can't help being right

if we follow the ways and customs they tell of, seeing they lived so soon after the Church was founded."

"Yes. To give one instance; we learn from Irenæus that the Church in his days always baptized the babies of Christian parents, and Irenæus lived near to St. John's time—so how can any one who knows this object to Infant Baptism? But to go back to what I was saying before. Now that the knowledge of Latin and Greek was spreading, people began to study these early Fathers, and the more they studied them, the plainer they could see where and how the Church had gone wrong, and Dean Colet preached a very strong sermon on Reform when Convocation met in 1512."

"Is that Parliament, do you mean?"

"Convocation is the meeting of the clergy. It has an upper and lower house. In the upper house the Archbishops and Bishops sit, and in the lower house the Deans, Archdeacons, and those clergy who are chosen to represent their brethren."

"I dare say there would be some of the clergy who would be new to the idea of Church reform, and would not like what Dean Colet said."

"It was just that; many were very much offended, but Archbishop Wareham defended him. But there was a more powerful man in the kingdom than either Wareham or Colet, and that was the famous Wolsey, Archbishop of York."

"What sort of a man was he?"

"He, like Wareham, was a great encourager of

learning. He founded Christ Church College at Oxford, and he sent to the university all the clever youths that were brought to his notice. He saw as plainly as Colet did the need of reform in the Church, and he gave much money for the payment of teachers in Oxford, in order that the next generation of clergy might not be so ignorant as the past. And he formed a great plan for suppressing the monasteries, and taking their revenues to spread education and found more bishoprics. He obtained the leave of the King and the pope to seize the property of some of the smaller monasteries, but it was not till after his death that their wholesale destruction took place."

"And I'll warrant that the money was not put to the good purposes that Wolsey intended."

"No, indeed, it was not, as we shall see when we come to talk about it. But I must first tell you how Wolsey fell into disgrace with the King."

"He was a very great man for some years, was he not?"

"Yes. He was not only Archbishop of York, but the King had made him Lord Chancellor, and the pope a cardinal, and he was in the highest favour. He had grown enormously rich too, for he had kept for himself several rich Church livings, which he held, together with his Archbishopric."

"Well," said the blacksmith, "if he were so full of reforming the Church, it might have struck him that for one man to hold many livings was a thing which needed alteration."



"So you would have thought. However, his great wealth, the number of servants he kept, and the palaces he built (Hampton Court Palace was one of them), brought upon him at last the envy of the King, and helped towards his downfall. And this brings us to the great quarrel of Henry VIII. with the pope, which led to the final deliverance of the English Church from the Roman yoke."

"Did Wolsey then manage to make the King see the need of reformation?" asked George.

"Not a bit of it. I don't believe the King had a spark of true religion about him, nor loved the Church in the least, nor cared whether she kept to the Bible and the true Faith or not. In fact, when he first heard of the Reformation that had begun in Germany, he was very much against it, and wrote a book himself, defending the power of the pope, and declaring that it came from God."

"My word!" exclaimed the blacksmith. "But this must have made the pope a fast friend of his. It is a wonder they quarrelled so soon."

"Yes. The pope in consequence gave Henry the title of 'Defender of the Faith.' Look at this shilling, Patty—there, do you see the letters F. D. at the end of the Queen's name?"

"Well, I never!" exclaimed Patty. "I am glad she has kept the title, for she *is* a Defender of the Faith, I am sure."

"And of the true Catholic Faith," said Mr. Wood.

"You said the Reformation began in Germany," said the blacksmith; "now what was the chap's

name? I know I have heard. Martin—something.”

“Martin Luther. He was the real author of the Reformation. He was a German monk, whose eyes were opened to the corruptions in the Church (and no doubt things were in a far worse state abroad than ever they were in England) by the sale of Indulgences, which was being carried on in his town by a Dominican Friar.”

“Let me see—you told us something about those Indulgences last summer.”

“Yes,” said Patty; “how people could buy freedom from the punishment of Purgatory beforehand by paying a little money for it.”

“Only very ignorant people could really believe in such things. But the pope allowed it, and indeed ordered the sale, in order to raise money.”

“It is a comfort to think,” said George, “that however far wrong the Church of England went, it never sank to such wicked folly as that.”

“Well, Martin Luther was so disgusted that he began to inquire what was the true Faith of the Church and the Bible, and then he wrote out ninety-five propositions against the Roman teaching, and nailed them on the church-door of his town—Wittenberg. This was in 1520.”

“So that was the way the Reformation begun,” said the blacksmith.

“Most of the German princes protected Luther against the anger of the pope, and in a few years the movement had spread over most of Germany,

Switzerland, Holland, Denmark, and Sweden, and in another quarter of a century the so-called Protestant or Lutheran Church was formally recognized by the Emperor of Germany."

"Oh! so they called themselves the Protestant Church, did they?"

"Yes, and rightly too, for they had lost all claim to be called the Catholic Church. As is so often the case when any great measure is started, it goes a great deal further than the first mover intended."

"I often see that," replied George; "people never know when to stop. Like those boys last Guy Fawkes' day, they began with a bit of a bonfire and some squibs, and then would not stop their nonsense till they had managed to set fire to my shed and burn it down. I laid the stick about *my* boys, I know, and I wish other fathers had done the same."

Mr. Wood went into fits of laughter at his cousin's illustration. "You are quite right. That is just where it is; half the men in the world are just like boys, and don't know where to stop. And so with the Reformation in Germany, they must needs go on until they had reformed the Church nearly off the face of the earth, as you may say."

"Like as if I was to take my knife instead of the sponge to get the dirt off your face, Patty, and clean cut off your nose and chin."

"How you do go on to-night, father!" said the child, looking at him with admiration.

"You could not explain it better, George. And so the people in Germany, in their reaction against

Rome, left off their beautiful services, took away all the beauty out of their churches, despised the Sacraments, and, worst of all, cut through the chain of Apostolical Succession, and desired no longer to be ruled by Bishops. So the reformation of the Church in Germany may more truly be called destruction, and she could no longer lay claim to belong to the Holy Catholic Church."

"This was not what Martin Luther wished, I should think."

"No; he lamented the loss of Bishops, he desired to keep the use of the crucifix and the altar vestments, and he believed most heartily in the Sacraments. Of Infant Baptism he said, 'If children have not reason, they are all the more fit for Baptism, for reason is an enemy to faith. If God can give the Holy Spirit to grown persons, of course He can give Him to young children.' And for the Real Presence of Christ in the Holy Communion he contended against all opponents, and said he would never give up our Lord's plain words, 'This is My Body.' And he wrote, 'Whoever doth not require and long after this Sacrament, of him it may be feared that he is no Christian.'"

"What a pity his followers were not content to do and believe as he did!"

"We cannot be too thankful, when we look at what happened abroad, that through all the storm of the Reformation the Church in England was not wrecked, nor threw overboard even one article of the Catholic Faith."

"We are forgetting about Wolsey," said George, "and why he lost favour with King Henry VIII."

"It was on the same business that caused the final break with the pope. Henry's elder brother, Arthur, who died as Prince of Wales, had married Catherine, a Spanish princess, a very short time before his death, and Henry VII., wishing to secure her large possessions, had her married again to Henry, who was still a boy."

"But surely that is not lawful."

"Certainly not; but the pope claims the power of dispensing with the laws of the Church, and he granted leave for the marriage. The only child of the union who lived was Mary, afterwards Queen of England. Henry was so disappointed that he had no son to succeed him, that after twenty years he declared that his marriage with his brother's wife was illegal."

"So it was," said the blacksmith; "but he should have found that out before. It looks as if it was not his conscience but his inclination speaking now."

"That is how it was—especially as the Queen was older than himself, and he had fallen in love with Anne Boleyn, a lady of the Court. He was now determined to get a divorce, and applied to the pope to grant it to him. The pope refused; and Wolsey got into disgrace with the King because he said he could not be divorced without the pope's permission. So he was dismissed from the Court, and lost his office of Lord Chancellor, and he

returned to York in 1529. There he might have gone on with his episcopal work, and have lived a far happier life than when a king's favourite ; but when Henry once took a dislike to a man he generally ended by having his head off. And he soon made out a charge of treason against him, without the slightest foundation, and he sent for Wolsey to answer it."

"And then beheaded him?"

"No doubt he would have done so had not the Archbishop been taken ill on the way, and died at Leicester ; and they say his last words were—do you know, Patty?"

"‘Had I but served my God with half the zeal with which I served my King, He would not in my age have left me naked to my enemies,’" repeated Patty. "We learnt that and a long piece besides for the inspector."

"Poor man! I expect King Henry was a regular tyrant. And did he succeed in getting his divorce and marrying that Miss Anne Boleyn?"

"Not for some time. He sent several messages to the pope in vain. But in 1531 the clergy, in order to resist having any longer to pay a tax of first-fruits, or one year's income, to the pope, agreed in Convocation to 'acknowledge the King to be the only supreme Lord of the English Church,' according to the King's wish, only they insisted on adding the words 'so far as is allowed by the law of Christ.'"

"I am glad they added that," said George.

"In 1533 Cranmer, who was now Archbishop of

Canterbury, declared Henry's first marriage to be null and void, and the King married Anne Boleyn."

"Well, if anybody might, or could, give the divorce, the Archbishop, not the pope, was the proper person."

"An Act of Parliament was next passed, confirming the Act of Supremacy, as it was called, which had been passed by Convocation, and which threw off for ever the supremacy of the pope. It was no new claim at all. It only restored to the Kings of England the supremacy which they had always had before the pope usurped it. It had always been the rule of the Church before the Norman Conquest, and it only gave the Crown power over the Church as far as regarded matters of property and justice."

"Ah, I thought nothing could give the King power in spiritual matters," said George.

"Certainly not. As the Prayer-book says, 'We give not to our princes the ministering of God's Word or of the Sacraments, . . but that only prerogative which we see to have been given to all godly princes in Holy Scripture by God Himself, that they should rule all estates committed to their charge, . . and restrain with the civil sword the stubborn and evil-doers.'"

"And did everybody agree to this Act of Supremacy?"

"The witty and learned Sir Thomas More, who had succeeded Wolsey as Chancellor, and the holy Fisher, Bishop of Rochester, could not bring

their consciences to agree to it, so Henry sent them both to the Tower, and a few months afterwards had them beheaded."

"That Henry VIII. must have been a queer one. He seems to have chopped off people's heads without saying, 'By your leave, or with your leave.'"

"He beheaded two out of his six wives," said Patty.

"The Tudors were far more absolute than any sovereigns of England before or since. Such a vast number of the barons had been killed in the wars of the Roses that the power of the Crown had nothing to check it, for it was not for another century, after the death of the last of the Tudors, that Parliament became strong enough to resist the sovereign."

"Who do you call the 'Tudors,' then?"

"Henry VII., Henry VIII., and the three children of the latter, who reigned in turn, Edward VI., Mary, and Elizabeth. They took the name from the father of Henry VII. (he claimed the throne through his mother, not his father), whose name was Owen Tudor. And now, George, if you can come in another night, I will tell you how the King, in the exercise of this absolute power, robbed in a wholesale manner the lands and money of the Church."



## CHAPTER III.

"AFTER Wolsey's death," continued Mr. Wood, "the King's next favourite was Thomas Cromwell."

"Cromwell!" exclaimed George in astonishment.

"Not Oliver Cromwell; nothing to do with him. This Thomas Cromwell was a bad, unscrupulous man, and his influence over Henry VIII., as it was much stronger than Wolsey's had been, so it was never used for good, like his, but always for evil. It was he who got a law of treason passed, in order that Bishop Fisher and Sir Thomas More might be beheaded. And when the King was in want of money, he suggested to him how easy it would be to seize the property of the Church."

"Ah, now we are going to hear about the monasteries. Were there a great many of them?"

"An immense number. Archbishop Wolsey had already suppressed about forty of them, but at any rate he had used the money to carry on in other ways the good works which they did. But there were still left about three hundred and fifty small monasteries, that is, houses containing less

than twelve monks each, and about six hundred and fifty larger ones, and all these were treated in a very different fashion."

"I suppose," said George, "that the monasteries were hardly wanted at that time in England as they had been in earlier days."

"No. In some things the time for them was passing away. For instance, you remember what homes of education they had always been. For many centuries it was only at a monastery that a boy who had a thirst for knowledge could find any one to teach him. But now schools and colleges were being founded all over England, so the young could find teachers without going to the monks."

"True," replied George, "and then there was the copying of books which the monks spent so much of their time in. That would not be wanted any more, I should think, now that printing was invented."

"Very true; and now too that the whole of England was at peace, and the tyranny of the great lords towards the lower classes existed no longer (because of the destruction of so many of them in the wars, and the power the King had gained over the remainder), the monasteries were not needed as refuges for the oppressed fleeing from their oppressors."

"But then there were still the sick to nurse."

"Yes; and you must remember that there were no hospitals, as there are in every town in England

now, where the poor can be cared for. Every monastery had its infirmary, where medicine and help could be obtained, and in which the sick were received. The aged too, and the starving, were never turned away from the monastery doors, so when the religious houses were done away with, thousands of people suffered as well as the monks, and the misery and starvation caused by this must have been very great."

"The poor could not go to the parish for help, I suppose?"

"No. The first poor-law was passed in Queen Elizabeth's reign, as something was obliged to be done to take the place of the charity which the monks had administered for hundreds of years."

"If it was really necessary to do away with these monasteries, which I do not believe, Cousin Ned," said the blacksmith, "it seems to me it ought to have been done gradually. For instance, to say that after a certain number of years so many abbeys or monasteries should be given up, a few at a time; that none of the older monks should be disturbed as long as they lived, and so on."

"And above all," added Mr. Wood, "that the money and lands should be devoted to religious purposes only—first to found new bishoprics, as Wolsey had intended, and next to build hospitals, almshouses, schools, etc., so that the poor would not be robbed of all the comforts and privileges they had so long enjoyed."

"I'll warrant neither the King nor this Cromwell cared about the interests of the poor."

"Not they. Their only idea was to enrich themselves."

"But they could not attack the poor monks without some excuse, I suppose?"

"Their plan was to prove, if they could, that the monasteries were homes of crime and hypocrisy, that the monks lived lazy and vicious lives, and deserved no mercy, and that the interests of religion would be advanced if they were swept off the land. So the King made Cromwell his 'Vicar-General,' and sent him to visit the monasteries, report on their condition, and, above all, find out the value of their possessions."

"Ah," said George, "that was the real point, what they were worth; that was what they wanted to know."

"There is little doubt that the reports that Cromwell and his helpers sent in were most shamefully exaggerated, and in many cases untrue altogether. The first Act of Suppression was passed in 1535 for the smaller houses, whose income altogether was about £32,000. And then the King, like a tiger who has tasted blood, attacked the larger ones, whose annual income was £132,000; and in ten years' time there was not a monastery left in the land. The last to be suppressed were those belonging to the military order of the Knights Hospitallers of St. John."

"And what became of the poor monks and friars?"

“ In some cases they had pensions given them ; but the majority were thrown destitute upon the world, to the number of many thousands, to get their living as they could, or some no doubt to starvation. They had little power of resistance, and those who did resist, like the good old Abbot of Glastonbury, were taken and beheaded without mercy.”

“ And their buildings ; what became of them ? ”

“ Some few escaped total ruin by being turned into dwelling-houses—like Battle Abbey and Newstead Abbey. Sometimes when the monastery chapels had been used by the people for public worship they were turned into parish churches, like the abbey churches of Malvern and Tewkesbury.”

“ And did not you say that some Bishoprics were made ? ”

“ Yes, five altogether, and terribly they were wanted, for not one had been made for six hundred years, notwithstanding the increase of the population, and the monastic churches of Chester, Gloucester, Oxford, Peterborough, and Bristol were made the cathedrals, while their abbots, or the head of some monastery near, were made the first Bishops. Thus Robert King, last abbot of Osney, was consecrated first Bishop of Oxford ; the last abbot of Tewkesbury the first Bishop of Gloucester ; and the abbot, prior, and monks of Peterborough became the Bishop, dean, and canons of the new cathedral.”

“ That was quite right,” remarked the blacksmith, “ just as it should be.”

"Others of the monastic churches were made into what are called collegiate churches, such as Wolverhampton, Windsor, St. Albans, Wakefield, and others—the two last of which have lately been made cathedrals. But there is one thing to remember, that in almost all the instances of abbey churches being turned into cathedrals, collegiate churches, or parish churches, they were those belonging to national monasteries."

"Oh?" questioned the blacksmith; "what do you mean?"

"I mean monasteries founded before the Norman Conquest, generally therefore belonging to the Benedictine Order, who had never been thoroughly under the power of the pope, and generally acknowledged the rights of their Bishops as their superiors."

"Then it would indeed have been a shameful thing if these had been destroyed. And as these monasteries had never been so much under the pope's rule as you say, it is possible that they may have seen the need of reformation in the Church, and have been quite as willing as the parish clergy to have things set a bit straight."

"That is a very just remark of yours, George. Very likely you are right. But what is the one idea of most people about all the monasteries? That they were nothing but homes of laziness and vice, and that it was a just and righteous thing to clear them all away; in fact, that without doing so the Church could not be reformed."

"Yes," answered George, "that's the way folks used to be taught. And how about the rest of the buildings that were not turned into cathedrals or parish churches?"

"Only just a few were saved in this way. By far the greater number were either entirely destroyed, or left to slow decay, like Tintern, Fountains, and many another, whose beautiful ruins still standing bear witness to the sacrilegious hand of Henry VIII."

"Some of the money you said went to these new Bishoprics. And how about education? Was nothing done to take the place of all the teaching that the monks had supplied for so long?"

"The King had hardly the face to do nothing for education," answered Mr. Wood, "so a sum was given to found Trinity College, Cambridge. But by far the greater proportion of the money was seized by the King himself, or bestowed on his favourites. Even the parochial tithes, which in many places had been taken from the parishes by the Norman nobles and given to the monks, were not given back to the parish Priests, as in justice ought to have been done. Numbers of the nobles were made rich by receiving the lands of the Church, and to this day many of their descendants hold them, together with those tithes which were once given for the use of the parish Priests, and ought to be theirs now."

"And many of them, they say, are very poor now," remarked George, "and getting poorer every

year, now that they get so little rent from their glebes, and that the tithes they do get are going down in value every year."

"There would be no poverty among them," replied his cousin, "if the money given by our pious ancestors were still theirs. Then there is another thing. Some of the clergy cannot even get their tithes which are still left to them, and which the law of England has confirmed to them for so many hundreds of years. We talk of Henry VIII. being the great Church-robber; we have only to read the papers to see that there are some nowadays who are as ready as he was to rob God. But to go back to the monasteries—now were fine times for the covetous! Hundreds of monastic possessions to be had for the asking, as it were; and one request after another came up to the King, to be allowed to seize this or that establishment. If nothing could be said against the conduct of the inmates, how easy to invent some story to give a colour of excuse to the seizure! But even the commissioners, who were sent on purpose to invent accusations, could not help sometimes being touched by the piety and excellence which they encountered. The visitor to one nunnery said, 'The house is in very perfect order; the prioress a wise, discreet, and very religious woman, with nine nuns under her obedience, as religious and devout as herself. The house stands in a quarter much to the relief of the King's poor subjects.' Of another, the commissioners were



forced to record, 'The prior is a worthy old man, a good housekeeper, and one that hath daily fed many poor people.'

"Oh! it did seem a shame to destroy them!" exclaimed Patty.

"Of course I am not saying that none of the monasteries were badly conducted, and none of the monks and nuns lazy and irreligious; but I do say that the vast majority were well and soberly conducted, and that the good they did, especially to the poor, was very great. And historians of the present day who have discovered the records of the times, acknowledge this, and declare that the old stories of the iniquities of the monasteries are for the most part entirely untrue."

"You said something about a prioress just now," said the blacksmith; "is that what you call the mistress of a nunnery?"

"Not always. Some were called abbesses, like the head of a monastery or an abbey would be called an abbot; a prior was either the representative of an abbot, or the head of a small house or priory dependent upon a large monastery. And the same with a prioress."

"And what was a 'mitred abbot'?" asked Patty. "I know I have read somewhere of a mitred abbot."

"An abbot who had a seat in Parliament was called a mitred abbot," answered Mr. Wood.

"Well, cousin," said the blacksmith, "all this is very interesting, and I have learned a good deal

that I did not know before. Many people, I fancy, believe that clearing away the monasteries was the most important part of the Reformation of the Church, but I don't see myself, from what you say, that it had very much to do with it one way or the other."

"And even supposing their suppression were really needed," answered his cousin, "the cause of the Church could not have been helped by the cruel way in which it was carried out, and the shameful misappropriation of the funds belonging to them."

"Now if you were to ask me," said George, "what were the chief blessings which the Church of England gained, or rather regained, at the Reformation, I suppose I should be right in saying that getting rid of the power of the pope for ever was one. In fact you told us all about that when you spoke of the Act for the King's Supremacy."

"Yes, 'as far as it is allowed by Christ, the true Head of the Church.' Now, Patty, can you tell us of another blessing gained at the Reformation?"

"Oh! the Bible, I suppose," answered Patty.

"And the Church Services said in English instead of in Latin," added her father.

"And last, not least," said Mr. Wood, "the restoration of the Cup to the laity."

"Oh! How do you mean?" asked George.

"I mean that in the English Church for some time before the Reformation the Priest only

administered the Communion in one kind to the laity; that is, they were allowed to receive the Bread only, not the Cup. And this is the practice of the Romish Church."

"But I am sure the Bible says not a word of such a thing."

"And so people found out when the Bible was given to them, just as all the other false doctrines which had crept gradually into the Church were discovered to be untrue when the light of God's Word shone upon them. So I say, that the restoration of the Cup to the laity was one of the blessings of the Church given back to her members at the Reformation."

"And about the Bible. Let us hear about that now."

"You remember how Wycliffe was the first to translate the whole Bible into English. But it was not in print; and besides, the people of the sixteenth century could not understand its old-fashioned language much better than we should now. The next translation was Tyndall's, and all his New Testament was translated straight from the Greek, and most of his Old Testament from the Hebrew."

"Were these the languages they were first written in?"

"Yes; and Wycliffe's had only been put into English from a Latin translation."

"Then Tyndall's must have been a truer one, I should think."

"I believe it had a great many mistakes in it ; and the English Bishops did not approve of it at all, because he had added so many remarks of his own all down the margins."

"Well, to be sure we want the Church's interpretation of Scripture, but not a private person's. I don't think I should care myself to have Tyndall's Bible."

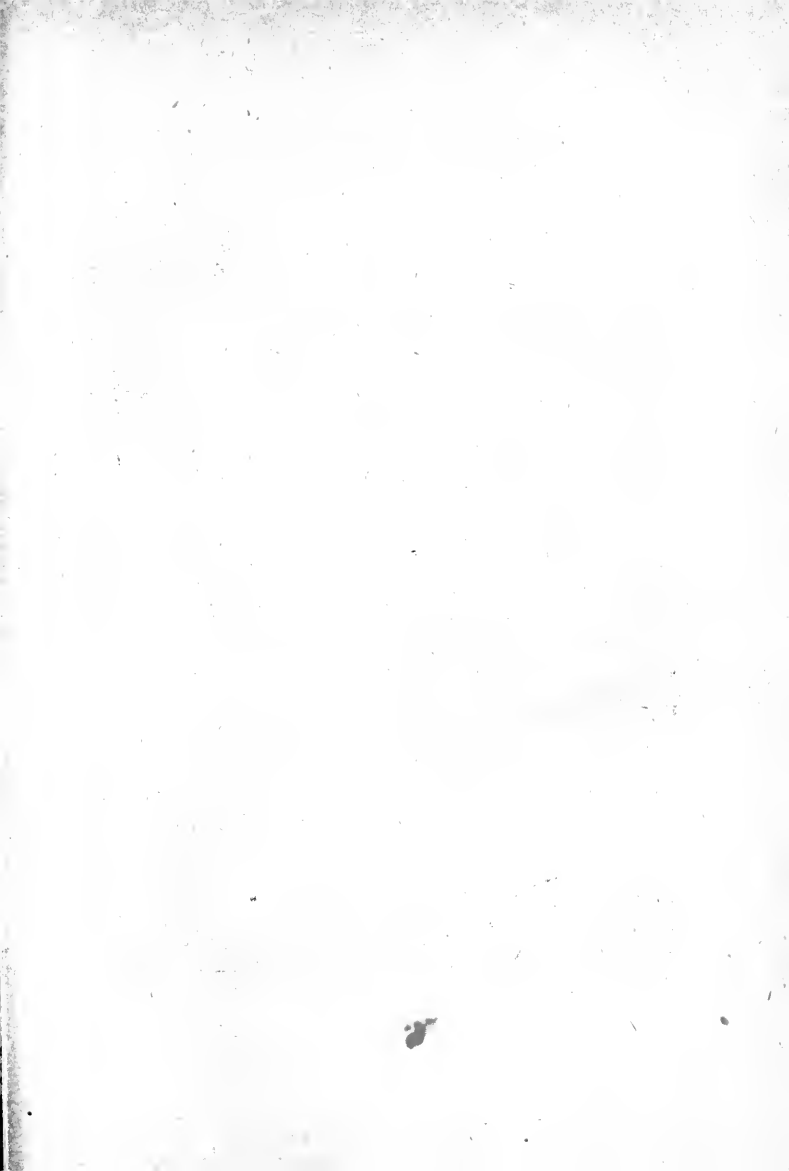
"Then another translation came out by Miles Coverdale, printed in 1535, and another by Matthews in 1537." (His real name was Rogers.)

"I should have thought the proper way would have been for the Bishops, and other learned men of the Church, to meet and translate the Bible together ; and then between them they would be sure to get the truest translation, and folks would have had their Bible given them by the Church, and with the authority of the Church."

"Exactly so. And that was the very thing which was being done. The Bishops were busy about it, for five years, and in 1568 the so-called 'Great Bible,' or 'Bishops' Bible,' was published, and ordered to be set up in all the churches. And although we have another translation now, put forth in the next century, yet the Psalms in the Prayer-book still remain as they are found in the 'Great Bible.'"

"And could everybody go to the shops and buy Bibles for themselves the same as we can?" asked Patty.

"Only if they were very rich, Patty. Printing





Reading the chained Bible.—*h.* 221.

was a very expensive matter three hundred years ago, and I hardly know how much a Bible would cost. But then so few people could read, that there was the less need to possess a Bible."

"But they had ears, at any rate," remarked George, "and could listen if it was read to them."

"And very eager the people were to listen; and provision was made in every church for all to hear. A proclamation was made, ordering every parish Priest to provide a Bible, and set it up within the church, where the parishioners could resort and read it. And they were bidden to discourage no man from privately or openly reading the same Bible."

"Then any one might go into the church, whether he were a clergyman or not, and read out the Bible to any who came to hear?"

"Well, you know, father," remarked Patty, "it need not be a clergyman now to read the Lessons in church."

"These Bibles in the churches," continued Mr. Wood, "were so costly and precious that it was ordered they should be chained to the reading-desk for greater safety. And in some few churches in England you will find, I believe, some of these chained Bibles still remaining."

"Now, it never struck me till this moment," exclaimed the blacksmith, "that in the regular week-day and Sunday services there could have been no reading of the Bible before this time."

"No. And think what we should lose if we did

not hear a chapter or two from God's Word every time we go to church. In 1543 Convocation ordered a regular reading of the Bible during the service, a chapter out of the Old Testament, and a chapter out of the New, for every Sunday and Holy day."

"That was an immense gain. And how about the Prayer-book?"

"That was the next work of the Church, now that the Bible was finished. The books used in Public Service were many. There was the 'Missal' for the Communion Service, the 'Breviary' for daily prayer, the 'Pontifical' for the Ordination Service, the 'Manual' for occasional Services."

"Dear me!" interrupted the blacksmith, "I am glad we have only one book."

"And all these were said in Latin, so you may imagine how little most people understood of the Church Services. The Bishops, under Archbishop Cranmer, set to work to put together one book out of all these, and to translate it into English. But the only part that was finished during the reign of Henry VIII. was the Litany, which was printed in 1543 and ordered to be sung in all churches on Sundays and Holy days. Besides this, Convocation drew up Ten Articles, five on doctrine, and five on ceremony, which declared the three Creeds and the Bible to be the true foundation of the Faith, and the first four General Councils to be the only authority for Church discipline."

"First-rate," said the blacksmith; "the Church



of England was indeed getting back to the purity of early times."

"The last thing, I believe, that the Church put forth in this reign was a book for the instruction of the laity, called 'The Institution of a Christian Man,' which contained these Ten Articles, a plain explanation of the Creed, Lord's Prayer, and Ten Commandments, and other instructions. It was drawn up and signed by Archbishop Cranmer and the rest of Convocation."

"Well, it is wonderful to think how different the Church of England was at the end of Henry VIII.'s reign to what it was at the beginning. But no thanks to him, I expect. I don't suppose we ever had a king more cruel and unprincipled."

"It was not the hand of man that made the Church, George, nor did it need the hand of man to reform her."

## CHAPTER IV.

"WHOSE reign have we got to now, Patty?" asked her father, the next evening.

"Edward VI., father, 1547 to 1553. He never grew up to be a man, but I have heard say that he was a very good religious boy, and very fond of his books."

"So he was, Patty," said Mr. Wood; "but perhaps, after all, it was for the good of the Church that he did not live to grow up, as I think he would have liked to carry the Reformation almost as far as they carried it abroad."

"And that was to reform it away altogether, till there was nothing left," said the blacksmith. "But he did not surely rob the Church as his father had done?"

"He was so young, that probably what was done must not be put down to him, but to his uncle, the Duke of Somerset, Protector of the kingdom. But however that may be, a religious visitation to all the parish churches of England was ordered, to see that everything was abolished which was considered unscriptural. And this order was carried out in so violent a manner that many



Preaching at St. Paul's Cross.—p. 224.



stained glass windows were broken, and ornaments carried off which the commissioners chose to consider as idolatrous. Many a gift bestowed by the pious hands of our ancestors to make our churches beautiful, and the worship more worthy of being offered to God, was then lost to us for ever."

"Did the Bishops approve of this?"

"Not all of them. Bonner and Gardiner, the Bishops of London and Winchester, protested strongly against the visitation, and were in consequence sent to prison by the King's Council, whose authority on the other hand was as strongly upheld by Cranmer, Archbishop of Canterbury. The next thing the Government did was to lay hands on the chantries, and the revenues of the chantry Priests."

"Whatever is a chantry?" asked George.

"Chantry chapels, of which there were great numbers all over England—some attached to the parish churches, as for instance the Beauchamp chapel in St. Mary's, Warwick, and some, separate buildings—were founded by private persons for the purpose of having masses (Communion Services) said for the repose of the souls of their relations, or of their own souls after their death, and a sum was given to support a Priest for ever, whose sole business was to say these masses."

"To get their souls out of purgatory, was it not?"

"You remember that one of those false doctrines which had crept into the Church, and which by the light of the Reformation was seen to have no

Scriptural authority, was that the souls of the faithful, instead of being taken at death to their rest in paradise, there to wait, as we believe, and maybe to grow and ripen, until the Resurrection, were forced to endure for a longer or shorter time the flames of purgatory (which place has no existence in Scripture), and from thence it was believed their release could be obtained by prayers and masses being said for them on earth."

"If people really believed this, it was no wonder indeed that chantries, as you call them, should be founded all over the country. But we cannot be surprised, I think, that the King's Council should condemn them all, and I am sure the Archbishop of Canterbury was quite right in supporting them in it."

"I quite agree with you ; but then the revenues should have been devoted to some religious purpose. I believe some part was used for the foundation of those grammar schools which we find in so many towns in England, and which will always do honour to the name of King Edward VI. ; but the greater part went to pay the late King's debts, and to satisfy the greediness of the members of the Council."

"Then the reform of abuses was simply made what St. Paul calls 'a cloak of covetousness.'"

"But just as St. Paul says in another place, 'What then ? notwithstanding, every way, whether in pretence or in truth, Christ is preached ; and I therein do rejoice ; yea, and will rejoice,' so though

these men did not carry out these reforms for the glory of God, but for their own benefit, yet by the will of God they *did* turn to His glory, and to the purification of His Church. But what has the world ever cared for the Church? Nothing is sacred in the eyes of men who only live for their own advantage. The Duke of Somerset actually pulled down some churches in the City to get materials for building up Somerset House in the Strand; so we cannot be astonished to find the common people in different parts of England using any Church vestments or Church vessels that they could get hold of for their own common uses."

"They were as bad as King Belshazzar," exclaimed Patty.

"The Duke of Somerset was succeeded as Protector of the kingdom by the Duke of Northumberland. He calmly seized for himself all the revenues of the Bishopric of Durham, and would have gone on still further in his sacrilegious robberies had not the young King stopped him, and said that while he lived the Bishop's revenues should not be touched."

"Well, after all, if he had lived to be a man, he might have been a good friend to the Church."

"At any rate his early years gave promise of his being a just and religious man, very unlike his father. But still his opinions agreed with those who at this time were trying to prune from the Church all that was beautiful in her Services and houses of worship, and to take away from her

much that she had inherited from primitive times. And young as he was, he was like all the Tudors in his determination to uphold the supremacy of the Crown over the Church. For instance, in claiming and exercising as they did the right of superseding any Bishop at their pleasure."

"And how was the preparation of the Prayer-book going on all this time?"

"The Bishops and clergy in Convocation, under the presidency of Cranmer the Archbishop, finished it in 1549, and an Act was passed ordering it to be used in all churches. This was the book which we call 'the First Prayer-book of Edward VI.'"

"Was it all new?"

"By no means. They kept whatever they possibly could out of the old Service Books, which had been arranged, you remember, by Osmund, Bishop of Salisbury (chiefly from the Gallican Liturgy of St. John), in the eleventh century, and were called the *Sarum Use*, and were used all over the southern part of England."

"To be sure, I remember now your telling us this."

"Therefore, little of our Prayer-book was written at the Reformation. Great parts of the Service of the Holy Communion are found in the very earliest Liturgies drawn up in the Primitive Church. While as for Matins and Evensong, look at the Psalms, Lessons, Canticles, Creeds—you can see for yourself how old they are; and as for the Collects and other Prayers, very few of them were made when the



Prayer-book was put together in 1549, but came from ancient sources."

"Then in what way was it different from the old books?"

"There used to be seven services said daily; these were combined into two—Matins and Evensong. All invocation of saints was omitted; no reading was allowed from any book except the Bible; all the Psalms were repeated in order, instead of some being sung daily, and the rest left out altogether; and all was put into English, so that the people could now take their proper part. The vestments of the clergy, too, were ordered to be simpler; for instance, the Priest at the Holy Communion was to wear only an alb and a cope."

"But the Prayer-book was altered again, was it not?" asked Patty.

"Ah, Patty is going to do an examination paper on the Prayer-book," said her father, "so you will be a help to her, Cousin Ned."

"This Prayer-book did not satisfy those who wanted to carry on the reform of the Church in the direction of the Protestant reformers abroad. And those Bishops who thought that the Reformation was going on too fast, and who were afraid lest some of the true Catholic Faith should be let slip, were not at all in favour with the reigning powers, who, as I said before, claimed the right of removing any Bishop they pleased. Bonner, Bishop of London, Gardiner of Winchester, and Tunstall of Durham were deposed, and succeeded by such

thorough-going reformers as Ridley and Hooper, who encouraged the foreign reformers, many of whom had taken refuge in London. In accordance with their wishes a committee of clergy was appointed to revise the Prayer-book, and in 1552 the 'Second Prayer-book of Edward VI.' came into use."

"And what alterations had been made?"

"The chief alterations were in the Communion Service. In the Prayer for the Church Militant, the commemoration of the Blessed Virgin, and the Apostles and martyrs, and the commendation of the faithful departed were omitted. And the words of administration were altered from 'The Body of our Lord, which was given for thee, preserve thy body and soul to everlasting life,' to the words which now follow, 'Take and eat this,' etc. Also they reduced the vestments of the Priest to a plain surplice. To Matins and Evensong, which in the First Prayer-book began with the Lord's Prayer, were added the Sentences, Exhortation, General Confession, and Absolution."

"That last was a good addition, I think," remarked the blacksmith; "for I have heard our parson say that we are not fit to stand up and praise God till we have confessed our sins and received absolution."

"And this was meant, I think, to take the place of the private confession to the Priest, followed by receiving absolution from him, which was no longer to be compulsory, only permissive. Then," con-

tinued Mr. Wood, "in the Baptism of Infants the anointing of the child with oil, and the putting on him the chrisom, or white robe, were omitted. And some made an attempt to have the sign of the cross on his forehead left out also, but happily they did not succeed."

"Indeed," said the blacksmith, "some of these reformers would, if they could, have taken from our Church all outward signs of our holy religion, for fear of idolatry ; and all mention of the Blessed Virgin and the saints, for fear we should begin to worship them again."

"And the belief in the Real Presence of Christ in His Sacrament," added Mr. Wood, "which even Martin Luther held so strongly, for fear of Transubstantiation, since they would not allow the words, 'the Body and Blood of our Lord Jesus Christ which were given for thee,' to be used in the administration of the Bread and Wine."

"But those words are said now," said George.

"Yes, happily for us, there was yet another revision of the Prayer-book, which we shall come to presently. This second book, exactly as it stood, was hardly used at all, for the young King died a very short time after the order was put forth for its use. And then indeed a change came over the nation. The pendulum swung back to the other extreme ; for Edward's elder sister Mary became Queen of England, and she was a strong adherent of the pope."

"And being a Tudor," remarked the blacksmith,

"I suppose she got her own way like the rest of her family?"

"Mary had never desired any reform of the Church, and she made haste to bring England again, as far as she could, under the supremacy of the pope. In this she was assisted by her husband Philip, King of Spain, who brought over with him a number of Romish clergy on purpose to help in bringing back the English Church to obedience to the pope."

"They would never succeed, I am sure," exclaimed George.

"We do not know what might have happened if Mary's reign had been a long one, but happily it only lasted five years. But it was long enough for her to bring a great deal of misery and persecution on the Church. Naturally, she immediately reinstated Bonner, Gardiner, and Tunstall in their Sees of London, Winchester, and Durham, and she appointed them, with others, as commissioners to try all persons suspected of what the Romish Church called heresy."

"And had them all burnt, did she not? I know I have read about it somewhere."

"They say that two hundred and eighty-six persons of all sorts and degrees were burnt at the stake for the sake of their religious opinions during Mary's reign. The first to suffer were Rogers, Canon of St. Paul's, and Hooper, Bishop of Gloucester; and amongst the last were the three famous Bishops who were burnt at Oxford, Ridley (who

had been Bishop of London), Latimer, Bishop of Worcester, and Cranmer, Archbishop of Canterbury.”

“‘Be of good comfort, Master Ridley, we shall this day light such a candle in England as by God’s grace shall never be put out,’” quoted Patty.

“It was Latimer who said that, father.”

“Well, it is a wonderful thing,” answered her father, “to think that people should have courage to bear such awful sufferings. I dare say not one of them gave way, though I suppose they had only to say the word to be set free.”

“Poor Archbishop Cranmer did give way for a time. His enemies persuaded him to believe that he would be pardoned if he would draw back from some things he had said and written against the doctrines of Rome; and his courage failing him, he signed several papers as he was required, though all against his conscience. But his pardon did not come, nevertheless. Then he was told he must publicly retract in St. Mary’s Church, Oxford; but by this time he had discovered how vain was trust in man, and he astonished all his persecutors by withdrawing all that they had forced him into signing, and by declaring that he was ready to die, and that the right hand which had signed should burn first. His enemies immediately hurried him to the place where Ridley and Latimer had suffered, and there, true to his word, Cranmer held his right hand in the flames to be consumed, and then died with the same courage that his brother Bishops had shown six months before.”

"Well, I think he atoned for his first weakness," said George. "And did the Queen get the pope to appoint a Romanist in his room?"

"Yes, Cardinal Pole (who had been sent over as pope's legate immediately that Mary came to the throne) was made Archbishop of Canterbury. But the Church was very soon to be set free again from the power of the pope, for Mary died in 1558, and the new Archbishop did not survive her twenty-four hours. And when Elizabeth came to the throne a great change came over England."

"Good Queen Bess," murmured Patty to herself.

"She had been brought up as a good Church-woman, thoroughly agreeing with all the necessary reforms in the Church, but by no means going to such extremes as some of the reformers who were favoured by her brother Edward."

"Then I should think she would find it very difficult to satisfy the two parties in the Church," said George. "They would both be at her, each wanting things to be settled their own way."

"Just so. But she was very careful and prudent, and would make no sudden changes either way. 'It hath been the wisdom of the Church of England,' says the preface to our Prayer-book, 'to keep the mean between two extremes,' and we owe it very much to the reign of Queen Elizabeth that the English Church escaped the pitfalls of Romish superstition on the one hand, and of Protestant indifference on the other. If in the reign of Edward VI. she was almost losing hold of the Catholic Faith

inherited from the early Church, and in Mary's was being again led back into the darkness that had so long obscured the truth and caused so many dangerous errors, in Elizabeth's reign she shook herself free from both these dangers, recovered her early simplicity, and proved herself, as she has done ever since, the most enlightened as well as the purest branch of Christ's Holy Catholic Church."

"But there must have been a great deal to be settled first. How about the Prayer-book? You said it was not used at all in Mary's reign."

"No. And it was one of Elizabeth's first acts to appoint a committee to revise it. She would have liked to have ordered the use of the First Prayer-book, which you remember had been altered in accordance with the wishes of Bishops Hooper and Ridley, and some of the foreign reformers. But the committee, amongst whom were several who had taken refuge abroad from Mary's persecutions, and had now flocked back again, decided to use the Second Book. However, some very desirable additions were made to it, which has rendered it what it is, not only the most beautiful Liturgy to be found in any branch of the Church, but a faithful exponent of Church doctrine."

"What were these additions?"

"In the prayer for the Church Militant, to make up for the commendation of the faithful departed which was crossed out from the First Prayer-book, were added the words, 'We also bless Thy holy Name for all Thy servants,' etc. In the words of

administration, 'The Body and Blood of our Lord Jesus which were given for thee, preserve thy body and soul to everlasting life,' were restored again, and added to the words of the Second Prayer-book. Also it was decreed that the vestments of the clergy should be as ordered in the First Prayer-book. Besides this a table of Proper Lessons for Sundays was given."

"And this is the Prayer-book as we now have it?"

"Except a few extra prayers and occasional services added in the next century."

"Well, we ought to be grateful to God for inspiring the Church to put together such a book, that I do say," said George.

"Only the inspiration of the Holy Ghost could have produced such a book," said Mr. Wood. "Amidst all the turmoil of people's minds at the Reformation, and the tendency there always is in times of excitement to run into extremes, we cannot be too grateful that the Church never let go one single article of Catholic Faith, and compiled such a book as the Prayer-book to be a continual witness of her teaching, and an interpreter of Holy Scripture."

"And I suppose it was used at once all over England?"

"An Act of Uniformity was passed in the first year of Elizabeth's reign, ordering this revised Prayer-book to be used in every church in the realm, and out of nine thousand four hundred



clergy in England, not four hundred (some say only a hundred and eighty-nine) refused to use it."

"Well, to be sure," exclaimed the blacksmith. "Let me see. This was in 1559, I suppose. Well, nearly all of those clergy must have been ordained some time in Henry VIII.'s reign, most of them before the Reformation began at all. Doesn't that prove as plain as plain can be how the Church of England was the same Church before the Reformation as after?"

"I should like to read to you, George, some words of our present Archbishop of Canterbury on that matter. He says that as soon as people study the history of the Reformation, they see 'that there was no body of persons who were called Roman Catholics, and that there were no Protestants, and as they looked through the lists they would see that from point to point, as the Reformation went on, there was no change of *personnel* at all; that there was no taking from the possession of one body of people and handing it to another; but that the whole nation, with one body and one soul, so completely followed the great teaching and fortified it for themselves, that out of ten thousand clergy there were not four hundred who did not retain their places and pursue their teachings.' Again he says, 'There is a common impression that the property of the Church of England was taken away from a certain body of religionists called Roman Catholics, and that they were left to shift for themselves, while

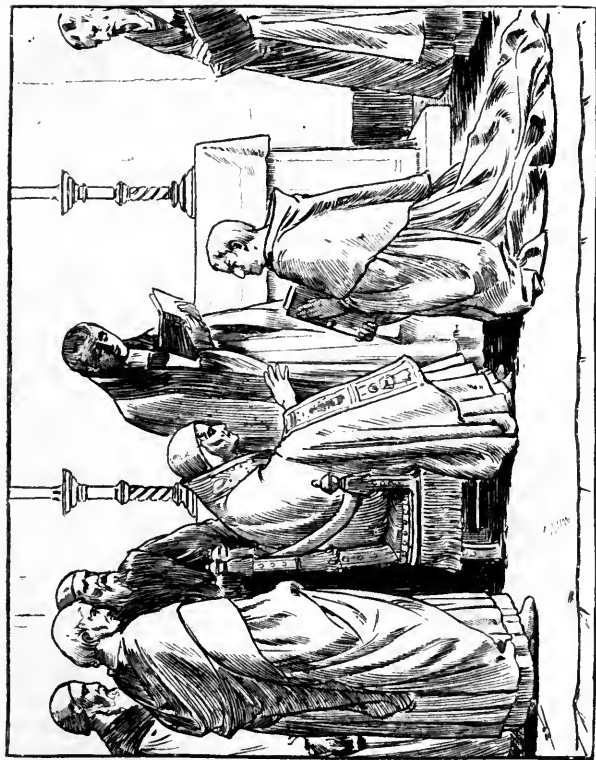
their possessions were handed over to another sort of people who were called Protestants. If a person is determined to understand the history of the Church of England, he will know that the Reformation was no such sudden scene at all, but the culmination of a very long period of struggle, during which the whole nation, from the highest to the lowest, was always shaking with anger, and endeavouring to throw off that unsupportable yoke, determined to have the truth, the whole truth, and nothing but the truth.' ”

“That is very good,” said George. “Now, besides the settlement of the Prayer-book, the other important thing would be to choose an Archbishop of Canterbury.”

“Yes ; and it is very necessary to be well instructed in this, because some Roman Catholics maintain that Matthew Parker, the man who was chosen, was not duly consecrated, and that therefore the English Church lost her Apostolical Succession.”

“Why, if that were so, we should not be a Church at all,” said the blacksmith.

“But, happily, we have a most careful description left us in history of this ceremony. His consecration was carried out on Dec. 17th, 1559, in the most regular and valid way, in the chapel of Lambeth Palace. Four Bishops took part in it—the Bishops of Bath and Wells, and Exeter, who had been consecrated in the reign of Henry VIII., and the Bishops of Chichester and Bedford, who



Consecration of Archbishop Parker.—*p.* 238.



had been consecrated in Edward VI.'s reign ; and we are even told the dress that each of the Bishops wore, and how the altar was vested."

"It is fortunate that we have such an exact record, as the Romanists choose to spread such tales about it."

"There were several other vacant Bishoprics, caused either by death, or because the Bishops who had supported Queen Mary refused to sign the Act of Uniformity, and had therefore been required to vacate their sees and retire into private life."

"If it had been Mary she would have burnt them," said George.

"I dare say she would. All these were now filled up, and before long the Church of England, under the wise rule of Archbishop Parker, settled down into comparative peace."

## CHAPTER V.

"YOU got us down to Queen Elizabeth when we finished our talk last week, cousin," said the blacksmith, as they sat at his door one evening; Patty, as usual, close to her father, whom she never willingly left when once his hours of work were over; "and I felt as if the Church, after being beaten about by waves for so long, and driven out of her course, had sailed again into calm seas, and was going cheerfully on her way under fair winds and a bright sun."

"Just as this week's Collect says," remarked Patty; "'Thy Church may joyfully serve Thee in all godly quietness.'"

"Elizabeth reigned a good many years too, I fancy, so I hope there were no more storms during her reign."

"Ah, there were some troubles for the Church yet," answered Mr. Wood. "While here on earth she is a 'Church militant,' and cannot expect peace for long. Did not our Lord tell us it was not to be looked for? His pictures of the Church mostly represent her as having unfaithful members within—tares mingled with the wheat, bad fish in the

net as well as good, foolish virgins beside the wise, servants in the household quarrelling with each other—and bitter enemies without, who refused to join the Church at all, and then attacked her.”

“Those were the men who ‘took his servants, entreated them spitefully, and slew them,’” said Patty.

“So we must not look for many years of peace during any age of the history of the Church. And before long we find two opponents rising up against the English Church, who have never since ceased to harass her, one on one side, and one on the other.”

“Only tell us about one at a time, please; I can’t take in more than one thing at once,” interrupted George.

“Very well,” said his cousin, laughing. “As might be naturally expected, there were some in the Church who still held fast to the pope, who looked upon him as the head of the whole Church, and desired to see him so acknowledged in England.”

“Those two or three hundred clergy, I suppose, who would not accept the Prayer-book, you said, when all the other ten thousand did so.”

“And those Bishops who had supported Queen Mary, and whom Elizabeth forced to give up their sees. These would not sign the Act of Uniformity, which required them to use the Prayer-book.”

“And some of the people too, I suppose?” added George.

“Yes. But notwithstanding their opinions these

people did not for some years leave the Church, and they continued to worship in their parish churches. Some attempts were made by foreign princes to get leave for the deprived Bishops to have the use of certain churches, in which they might use the old Latin Service Books ; but the Queen replied that it was impossible, for she said, 'there was no new faith propagated in England, no religion set up but that which was commanded by our Saviour, preached by the primitive Church, and approved by the ancient Fathers.' The pope then sent his legate to say, he would sanction all the changes the English Church had made, and acknowledge her Bishops to be rightly consecrated, if they would accept his supremacy."

"Oh ho!" said the blacksmith, "then at the bottom he knew we were right all the time ; it was only losing his mastery over us that hurt him ; that was where the shoe pinched."

"Of course the English would not hear of such a thing. People do not willingly put themselves again under a yoke from which they have just escaped. Consequently the pope published a bull of excommunication against Elizabeth, and commanded all who were loyal to him to separate themselves, and no longer worship in English churches. This was in the year 1570. Those who obeyed him cut themselves off from the Church and became the first English Roman Catholics."

"Well, I am glad to hear that put so plainly," said George. "My Roman Catholic tailor always



says that *we* separated from *them* at the Reformation, and I never saw clearly before how to answer that. It is the Romanists in England then who are the schismatics. *They* separated from the English Church in 1570; I shan't forget that. And to talk of Roman Catholics in England before that is of course absurd, as you have often said before."

"And when a few ignorant English Church people are sometimes led away by them now, they are told that they are returning to the old Church and the old Faith, as if the old Church and the old Faith in England were not the English Church and the true Catholic Faith. No; it was these few adherents of the pope who left the English Church in 1570, and therefore could no longer be called English Catholics, but Roman Catholics."

"But Elizabeth did not put any of them to death, or persecute them at all, did she?"

"Some Romanists did suffer death in her reign, and were cruelly tortured also, that we cannot deny—but it was as traitors to the kingdom, not as schismatics from the Church. Some Jesuit Priests were sent over to England, who tried to stir up rebellion against the Queen as a means of restoring the power of the pope, and they and their followers were treated with little mercy. Amongst other Romanists of less note, Mary Queen of Scots, cousin to Elizabeth, and heir to the throne, was beheaded. This is a great blot on the Queen's fame, for Mary had taken refuge in England from the troubles of her own kingdom, and had thrown

herself on her cousin's protection, and it cannot be proved, though generally believed by the English, that she took part in the conspiracies against Elizabeth that were so often being discovered."

"Queen Bess was a bit like her father, I think," said George. "Chopping off people's heads came natural to her, I suppose."

"She might have remembered how her own mother was beheaded, and have shown a little mercy to poor Queen Mary," exclaimed Patty, indignantly.

"I fancy the whole nation of England went with her. They were so enraged with the horrible cruelties practised on St. Bartholomew's day in France, when so many of the Reformed Faith were massacred, that they were ready to take any measures, cruel or otherwise, to prevent the pope ever regaining power in England. However, the year after the death of Mary Queen of Scots, in 1588, England won such a decisive victory in the famous battle of the Armada, sent against us by Philip of Spain, the champion of the pope, that the lesson was not needed to be repeated, and Church and Queen were henceforth free from any enemies across the water."

"And now, besides the English Roman Catholics who separated from the Church on the one hand, who were the other enemies you spoke of on the other?"

"The Puritans. They gave great trouble to Archbishop Parker and to his successors, and under

different names have been opposed to the Church down to this very day."

"The same that we call Dissenters," said George.

"Well, the English Roman Catholics and the Puritans are both Dissenters, because they dissent from, or disagree with, many of the doctrines of the Church. Sometimes we call them Nonconformists, because they refuse to conform to the Prayer-book and the practices of the Church. But just as the Roman Catholics on the one side disliked the reform in the Church, so the Puritans on the other hand desired to see it carried much farther than the Church in England was disposed to go. They were encouraged by the many foreign Protestants who had taken refuge here from the persecutions they had suffered abroad."

"Defend us from the foreign Protestants!" exclaimed George. "I do not believe they knew what the Holy Catholic Church meant. Did not you tell us they had got rid of their Bishops?"

"It would have indeed been a sad day for England if our Church had gone as far in reform as they did. However, the Puritans here thoroughly agreed with them. They objected to episcopacy (that is rule by Bishops), thought each congregation ought to be independent, and choose its own ministers—hence arose those sects called Independents and Congregationalists."

"But why were they called Puritans?" asked Patty.

"Because they wished for a simpler or 'purer' worship."

"Purer indeed!" exclaimed the blacksmith. "I should like to know how they could find anything purer than our Services, or what they could find to object to?"

"They objected to the vestments of the clergy, even to the white surplice, to bowing at the holy Name of Jesus, to the keeping of Holy days and Saints' days, to the sign of the Cross in Baptism, to the beauty of the cathedrals and ancient churches."

"Oh, yes, that is just what they do now," said George. "Why don't they read the description of the vestments of the Priests and the worship ordered by God in the Old Testament, and the magnificence of the Temple, and the description of worship in the Book of Revelation, and then say whether it is written in the Bible that a beautiful service is unacceptable to God?"

"They objected also to the Prayer-book as containing forms of Service, and they preferred the extempore words of their ministers to ancient prayers used for many hundreds of years by the Church of God. So thinking nothing of the great sin of schism, and of breaking the unity which Christ had desired for His Church, they separated themselves, and set up their own congregations in about the same year, 1570, that the Roman Catholics fell off on the other side."

"And then, having begun to separate, they went on to separate again from each other, I suppose,"

said George ; " and now they say there are nigh upon two hundred sects in England."

" I dare say there are. Once let loose from the Faith of the Church, and you may drift anywhere. Well, the first Dissenting community on the Puritan side was the Independent, or Congregational, and the second was the Presbyterian. And they were followed in the next century by the Baptists and the Quakers."

" And could not Archbishop Parker manage them ? "

" He and the Queen—and after his death in 1575, Archbishop Whitgift—did all they could to restrain them, for they were not allowed to do as they pleased, as they are now, when religious freedom is granted to every Englishman. In 1583 the court of High Commission was established to judge all offences against the Acts of Supremacy and Uniformity. Notwithstanding, the most violent Puritans never ceased to attack the Church and the Bishops, both by preaching and writing. But even this brought forth good to the Church."

" As how ? "

" By producing writings in answer, in defence of the Church, which clearly set forth her Apostolic character and Catholic doctrine, and which have been for three hundred years the storehouse of the Church, where she can find weapons both against the Romanists and the Dissenters. One of these books is Bishop Jewel's Apology (or Defence) of the Church's doctrine. But a far more famous

book is Hooker's *Ecclesiastical Polity* ; in fact it is considered the most famous defence of the Church ever written, and it is still one of the books generally ordered to be studied by candidates for Holy Orders."

"Who was Hooker?"

"He was born in the year of Edward VI.'s death, and was remarkable from his earliest boyhood for his sweet disposition, and his innocent and exemplary life. It is told of him that during his four years of study at Oxford, he was but twice absent from the daily prayers. After his ordination, Hooker lived many years as a country clergyman, and then was made Master of the Temple Church in London. Here he wrote the book of which I spoke. It was Hooker who wrote those words, which you may have read, in answer to those who objected to beauty in God's House, that 'it is nowhere revealed that it is His delight to dwell beggarly.'"

"Good," said George.

"Elizabeth, after a long and prosperous reign, died in 1603, and was succeeded by her cousin James, King of Scotland, the son of Mary 'Queen of Scots.' He had been brought up by very strict reformers, so the Puritans thought that he would be sure to favour their views, and they petitioned him to alter those things in the Prayer-book which they did not approve of—such as the words 'Priest' and 'absolution,' the use of the ring in marriage, the cross in Baptism, and the surplice."

"I hope the King did not give way to them."

"He listened to them so far as to appoint a meeting, called the Hampton Court Conference, at which both Churchmen and Nonconformists assembled, in 1604."

"And was the Prayer-book altered?"

"There were a few very slight alterations agreed upon, such as that the words 'remission of sins' should be added to the title of the Absolution, and a few prayers were added—a prayer for the Royal family (until now, you see, since the Prayer-book was put together, there had been no Prince of Wales, or Royal family), and some of the occasional thanksgivings, and also the last part of the Catechism."

"There was nothing done then to satisfy the Puritans, as far as I can see," remarked George.

"Nothing at all," answered his cousin; "it was not likely that the Church would deny any article of the Faith, or give up the ritual which had been used from the earliest time as an outward symbol of doctrine. But the King soon saw that the Puritans were really aiming at the overthrow of episcopal government, and he broke up the conference. Archbishop Whitgift died almost immediately afterwards, and his successor Bancroft was much more severe to the Puritans than he had been, and required all the clergy who held these views to sign the Liturgy and canons of the Church."

"And how many refused, I wonder? Of course some did."

"The Puritans say three hundred, but the Archbishop said only forty-nine ; but any way it was quite a small number compared with all the clergy in England. And they were deprived of their livings."

"I don't see," remarked the blacksmith, "how they could have been allowed to keep them. They did not hold the Faith of the Church, and refused to use the Prayer-book of the Church, so how could they still be ministers of the Church? In fact, if they were honest men they must have resigned, whether forced or not."

"Some of them, with those of their congregations who held to them, sailed to America, and were in a few years followed by others who gradually peopled the New England States. The first settlers are commonly called the Pilgrim Fathers."

"I have read a story about them," said Patty ; "they were all such sober, quiet people, and they did not allow any smart clothes, and cropped their hair very short."

"Yes ; all the Puritans, whether in England or America, had those characteristics. No doubt they were as a general rule religious-minded people, who in a frivolous and godless age set an example of sobriety of conduct which many of those who disagreed with them would have done well to follow. But on the other hand, they were exceedingly proud and narrow-minded, and thought that their rejection of forms and ceremonies, and their want of reverence for all the Church held holy,



was a proof of their spiritual-mindedness ; and those who did not agree with them they looked down upon as being in the bond of iniquity, calling them papists, followers of antichrist, and other harsh names."

"They were rather like the Pharisees, I think," said Patty.

"Yes, in their pride and intolerance they were so, and in the respectability of their lives, but not in their Faith. The Pharisees, you remember, were the strictest of High Church people. But to go back to the Hampton Court Conference, there was one result of it which will always make the reign of James I. famous. It was agreed that another translation of the Bible was much needed. Forty-seven learned scholars and clergy were chosen for the work, which they performed with the greatest care and pains, and in 1611 was produced our present so-called 'Authorized Version.'"

"And that is the Bible we have now, is it?" said George. "Well, of course I know nothing about Hebrew and Greek, but I can see that, let alone its being the Word of God, the Bible has been put into English such as we can all understand ; no long, new-fangled words, but such as simple folk can tell the meaning of."

"That is so," answered his cousin ; "they say there are few words derived from French or Latin in it, such as our language is so full of, but all good sound English. Yes, we owe a great deal to our translators of the Bible."

"And now, how about the Gunpowder Plot? Was not that in James I.'s reign?"

"Yes, in 1605. It was another of those Romanist conspiracies which had been so common in Elizabeth's reign. It is not supposed that any of the Jesuits, or other foreigners, had anything to do with this. It was a plot of some fanatic Roman Catholics in England. They intended, as everybody knows, to blow up the Houses of Parliament when the King was present. But the plot was discovered in time, and most of the conspirators were put to death. Of course the anger of the nation against Roman Catholics, which had been growing for many years, was increased by this into hatred."

"And they don't seem to have got over it in two hundred and eighty years, seeing they still keep it up by their Guy Fawkes's and nonsense every fifth of November," remarked George.

"Ah!" said Mr. Wood, laughing, "you are thinking of your shed being burnt!"

The blacksmith laughed too. "Now keep on, cousin," he said, "about the Archbishops of Canterbury. I like uncommonly to hear about them, because they were all the leaders of the Church in turn, and if I can remember about them, I shall remember the history of the Church."

"Bancroft, I told you, was very strict; he kept up the discipline of the Church, and made all who held Church offices keep the Acts of Uniformity."

"What are the Acts of Uniformity, Patty?" asked her father. "Come now."

"Orders to obey the Prayer-book, and the Articles of the Church, weren't they, father?"

"Quite right, Patty," said Mr. Wood. "But Bancroft was only Archbishop six years, and when he died in 1610, Abbot succeeded him. He was a very different sort of man. He allowed the clergy who were inclined to Puritan views to neglect much that the Prayer-book ordered; and their party grew so strong, especially in Oxford, that they were able quite to oppress the Church party. But the Archbishop, although so slack in discipline, could be very cruel and intolerant, and he got the law revived for putting heretics to death, and two men were burnt at the stake for heresy in 1612."

"I should have thought that such cruelties might have been given up," said the blacksmith.

"So everybody thought. The whole nation was so angry about it, that such persecution was never again carried out in England under the name of religion."

"It seems extraordinary to me that an Archbishop of the Church could ever countenance such horrible cruelty."

"Before you blame the Church too much, remember how in much later times numbers and numbers of poor innocent men and women were burnt to death, because their ignorant accusers, and equally ignorant judges, declared them to be guilty of witchcraft. If in the eighteenth century such senseless cruelties could be committed in the name of the law, we must not be too much surprised if

a hundred years earlier men were put to death in the name of religion."

"Well, I suppose we must not judge other times by our own," said the blacksmith. "And about these Puritans, who seem to be getting so masterful. Were there any particularly good and learned men among them?"

"I really know of none at this time. Though there is more than one name amongst the faithful members of the Church which we look back to with honour and admiration. Such was George Herbert, Vicar of the little parish of Bemerton, near Salisbury. The record of his holy, self-denying life has come down to us as a typical example of what the life of a parish Priest should be. In his *Country Parson* we see what his high ideal was; and his *Sacred Poems* show, not only the holiness of his mind, but his intense love for his Church."

"I know two of his verses," said Patty.

"Let us have them, then, child."

"All may of Thee partake;  
Nothing can be so mean,  
Which, with this tincture, For Thy sake,  
Will not grow bright and clean.

A servant with this clause,  
Makes drudgery divine;  
Who sweeps a room as for Thy laws,  
Makes that and the action fine."

"Remember that all your life, Patty," said Mr. Wood. "George Herbert also wrote these words, which I should like to see written in every church porch—'All equal are within the Church's gate.'

It is pleasant to think that in that little church at Bemerton, where he daily said Matins and Evensong, daily service is still continued by the present Vicar, although a larger church has been built for Sunday services, to contain the increased population."

"It seems to me," said George, "that there is never any time in the history of the Church in which good and holy men did not live."

"Still through decaying ages as they glide,  
Thou lov'st Thy chosen remnant to divide;  
Sprinkled along the waste of years  
Full many a soft green isle appears;  
Pause where we may upon the desert road,  
Some shelter is in sight, some sacred safe abode,"

quoted his cousin. "Another holy man of James I.'s reign was Andrewes, Bishop of Winchester, whose book of *Devotions* is still used by many persons for their private prayers. In his writings he followed Hooker, firmly maintaining the doctrines of the Church of England, her government by Bishops, her direct descent from the Apostles, and her existence from the time she was founded in this island as a true branch of the Holy Catholic Church. He convinced and brought back from their error many of the English Roman Catholics who had separated from the Church, and the piety and charity of his life were as remarkable as his learning."

"Was he never made Archbishop?"

"No. But we must keep the account of the successor of Abbot to another evening. We have been talking so long to-night, and Patty looks sleepy."

## CHAPTER VI.

"I EXPECT," said the blacksmith, the next time that the trio were seated together, "that we are getting now to the time of the Great Rebellion. I hope you will have a good deal to tell us about that. I always try to pick up anything I can about the Cavaliers and Roundheads. How long ago was the Edgehill fight, Patty?"

"Well, father, more than two hundred and forty years ago; it was in 1642, I think."

"Yet there stands the battle-field still, not two miles off. And here is one of the bullets, Cousin Ned; I always wear it fastened to my watch-chain."

"You don't say so!" replied Mr. Wood; "how did you get it?"

"It was given to me by a ploughman who turned it up a few years ago. There are no end of tales handed down in the village about the battle."

"It was on a Sunday, was it not, father?"

"Yes; they say the folks here were in afternoon church when they heard the cannon beginning to fire, and out ran the parish clerk, and most of the congregation after him."

"I hope he did not go too far," said Mr. Wood.

"That is just what he did do, poor man, and got shot through the heart. And the next day they found his body and brought it back to the village. I have seen his burial in the register-book: 'John Plaistow, buried Oct. 30, 1642'—that would be the Sunday after."

"Poor fellow!" said his cousin, "he little thought that Sunday afternoon that he had said his last Amen in church."

"But the tailor," exclaimed Patty, laughing; "do tell about the tailor, father."

"Nicolas Tisoe, they say his name was. He was running on as fast as he could to see what was to be seen, and a trooper holloaed to him to stand. But he only ran the faster, and then the trooper sent a bullet after him, which frightened him so much that he fell flat on his face, and did not get up again for an hour, when he found to his surprise that he was not hurt."

"Ha! ha!" said Mr. Wood; "he went home then, I expect, and never meddled with fighting any more. I wonder what his wife said to him. But where did you get these tales?"

"They came from an old woman who died fifteen years ago, and was ninety-six years old. She had them from her grandfather."

"And *his* grandfather would have been a boy at the time of the battle, so no doubt the stories may be perfectly true. Ah! those were terrible

times for England, when Church and Monarchy were both attacked and well-nigh destroyed."

"But when did the Rebellion begin? and what was it all about?"

"The discontent, which ended in rebellion, began in James I.'s reign. The people of England would no longer bear the absolute rule that the Tudors had exercised, and when James I. tried to govern without the consent and authority of Parliament, they resented it, and would not grant him the money he wanted."

"And which side did the Puritans take?" asked George.

"The side of the Parliament, to be sure. It was Church and King on one side, and Puritan and Parliament on the other. All those who upheld the authority of the King, upheld the authority of the Church too, while those who wished to pull down the Church wished to see the Monarchy destroyed also."

"I think you told us the other evening that Archbishop Abbot was rather inclined to let the Puritans have their own way."

"Yes. And what was the consequence? That those who attacked the Church grew bolder and bolder, while the sects into which they divided became more and more numerous. Naturally, those who give up the only standard of Faith, viz. the teaching of the Catholic Church, and take any man's private opinion as a standard, may set up any heresy as Gospel."



"And start some sect or other," added George, "and then split again as soon as the leaders happen to disagree."

"Even in the seventeenth century," continued his cousin, "the different parties among dissenters were becoming very numerous, all disagreeing with each other, yet all united to attack the Church. And under Archbishop Abbot's rule, even in the Church itself great slackness had crept in ; the services in many parishes were carried out in a slovenly manner, and in time all reverence and decency in worship might have been lost, as well as a firm belief in the Church of England as descended in an unbroken line from the Church of the Apostles, if it had not been for one man who was raised up as the champion of the Church in her need."

"Who was that ?"

"William Laud. While he was a fellow of St. John's College, Oxford, he began to stand up for the authority of the Church against her enemies, and in 1616 the King made him Dean of Gloucester, because that cathedral was in a greater state of neglect and disorder than any other in England. Laud at once began to put things in order, and restore decency and reverence in worship, and he did the same in his dioceses when he was made in turn Bishop of St. Davids, of Bath and Wells, and of London. He began by moving the altar to the east end."

"But how was that ?" asked the blacksmith ;  
"was it not always so ?"

"For some little time, under the influence of the Puritans, who had destroyed the costly altars where it was possible, wooden tables had been used, brought at the time of Holy Communion into the chancel to stand there lengthwise, the Priest standing in the middle of the long side, and the people irreverently sitting round to receive the elements. But Laud caused a return to the old ritual. 'The chancels shall remain as they have done in times past,' is a plain rubric of the Prayer-book, and directs that the arrangements of the chancel shall continue as they were before the Reformation. Laud therefore ordered that the Holy Table should be placed permanently, altar-wise, against the east end; that the sanctuary should be railed in to prevent profanation; and that the people should come to the rails and receive the Communion kneeling, according to the rubric. In 1633 Laud was made Archbishop of Canterbury. This was some years after James I.'s death, and his son Charles I. was now on the throne."

"Then I expect the Puritans began to find out the difference, and did not have an easy time of it now, as they had with the last Archbishop."

"And, of course, they became his bitterest enemies. But Laud was not a man to swerve one jot out of the way which he thought was right, for fear of any man. He continued to rule the Church with a firm hand, and under his strict discipline, reverence in worship and beauty in the services increased in every diocese. He enjoined his Bishops

to see that the name of Jesus was revered, that the people made proper obeisance to the altar, and that they stood up at the Psalms and repeated them alternately. He also ordered that there was to be no extempore prayer in the pulpit, and no sermon except in the morning on Sunday, and that the instruction in the afternoon was to be by catechizing."

"Well, that was excellent," remarked George. "Our parson always catechizes in the afternoon. So I suppose a many have done it ever since."

"You see the Puritans' chief idea of worship seemed to consist in long sermons—or long prayers that were very like sermons. There were other excellent reforms too that Laud carried out. He gave instructions to all Bishops to reside in their own dioceses, he suppressed all clergy who had no parochial cure, and would not allow any to be ordained unless they had a title."

"Whatever is that?"

"An appointment ready for them to step into. It is so now. No Bishop will ordain a man to be a clergyman unless he has some work ready to go to."

"That is quite right, no doubt; and I suppose Archbishop Laud did not like to see idle clergy about."

"Of course all this time Laud was bringing on himself the hatred of the Puritans, and of all who loved the stern and cold religion that the foreign reformers, and those who believed as they did,

were wishing to introduce into the Church of England. But the Archbishop was only trying to make people obey the Prayer-book and the Acts of Uniformity, and whatever he did, he did from a high sense of duty. King Charles supported him in everything, and shared the unpopularity which his strictness in carrying out the discipline of the Church brought upon him. Laud used all the powers given by the High Commission Court to punish offenders against Church law; for instance, he had the recorder of Salisbury heavily fined and imprisoned for smashing a stained glass window with his stick."

"I do not see anything particularly strict in that," said George; "a young fellow here was put in prison a year or two ago for breaking one of the Church windows—and quite right too."

"There was another court, too," continued Mr. Wood, "called the Star Chamber, which enforced most severe penalties on all offenders against the Government or against Church law. But Laud was only one member of the court, so we cannot make him responsible for the hard sentences which were pronounced by it. Meanwhile King Charles was getting more and more unpopular. His first Parliaments had so offended him that he had been ruling without one for eleven years, and therefore doing many illegal acts, such as raising money for his ships on his own responsibility, and imprisoning John Hampden for refusing to pay his share. When, in November 1640, the famous Long

Parliament met, it was composed chiefly of men who were opposed both to Church and King. Their first act was to bring a charge of high treason against the Archbishop and send him to the Tower. Then their work of destruction began. In 1641 a commission was sent to deface or destroy everything that was beautiful in parish churches, monuments, altars, and stained glass windows."

"Oh, the wretches!" exclaimed the blacksmith. "Then they began that work at once, did they? even before old Oliver's time!"

"Their next work was to impeach Lord Strafford, the King's chief minister, and to send him to the scaffold; and we read how as he passed under the window where Laud was confined, the Archbishop with outstretched hands gave him his blessing."

"And thought his own turn was coming next, I suppose."

"But not for two or three years yet. In 1642 Parliament gave an order to do away with Bishops and establish a Presbyterian government of the Church, and thirteen Bishops were imprisoned. Laud was kept in the Tower till 1645, while his enemies were vainly trying to get the House of Lords to sign his death-warrant. They tried to prove him a Romanist, but his well-known public disputations with the Jesuit Priest Fisher, and his refusal to be made a cardinal by the pope, were ample proofs that he was nothing of the sort. Then they brought numerous charges against him, of which they said that if separately they did not

amount to high treason, yet they did so when all counted up together."

"Rather a strange notion," said George.

"So the Archbishop thought, for he said he never knew before that a hundred black rabbits could make one black horse. Well, not till 1645 could six of the House of Lords be got to sign his death-warrant, and then he was led out to Tower Hill, his last words being, 'Lord, receive my soul, and bless this land with Christian charity, for Christ's sake,' and then one blow of the axe struck off his head."

"Archbishop first, and King after," said the blacksmith; "what awful sins that Parliament will have to answer for! But the fighting had begun before this, I suppose?"

"Oh, yes. The four first battles had already been fought—Edgehill, 1642; Newbury, 1643; Marston Moor, 1644; and Naseby, 1645. The Royalist army was utterly routed at the last, and King Charles soon after gave himself up to the Scottish army, who surrendered him next year to the English Parliament. They offered him liberal terms if he would consent to abolish the Church of England."

"He would never do that, I am sure."

"No. He was faithful to the Church to the last. After a time he escaped and took refuge in Carisbrooke Castle, Isle of Wight, whose governor he thought was loyal to him; but he was mistaken, and he was kept a prisoner there. In December

1648, Cromwell had turned all the Presbyterians out of Parliament. Only about fifty-three members, who were Independents, were left, and they called a court in January 1649, to bring the King to trial. Almost to the last he might have saved his life if he would have consented to the destruction of the English Church, by abolishing Bishops, and placing it on a level with the sects. But he declared that he would never give up primitive episcopacy, nor lose his conscience to save his life."

"Was he allowed to see his family?"

"The Queen and her two eldest sons had escaped to France, but his younger children, Princess Elizabeth and Prince Henry, were with him, and he took a tender farewell of them, exhorting them to be faithful to their Church, and to their eldest brother, who would be King after him. And then he spent his remaining hours with Juxon, the good Bishop of London, who remained with him to the last, and on January 30th, 1649, he was beheaded outside the royal palace of Whitehall."

"King Charles the Martyr!" exclaimed the blacksmith. "Yes; we may well call him so, if by giving up the Church he might have saved his life."

"Meanwhile think to what a state the nation and Church was brought! The very day that Laud was executed the public use of the Prayer-book was forbidden. It was made an offence to kneel at the Holy Communion, or to use any holy symbols, even the ring in marriage. The observation of

Church Festivals was done away with, bodies were to be buried without any religious ceremony, and Presbyterianism was made the national religion. But as soon as Oliver Cromwell had won the battle of Marston Moor in 1644, his party had begun to come to the front. In a short time the Independents took the lead, and ousted the Presbyterians, the ministers of each sect often struggling with each other for the possession of the parish pulpits."

"What had become of the parish Priests then?"

"They were turned out of their livings, except some few who agreed to sign what the Parliament called 'The Solemn Covenant,' or some few more who were happy enough to be overlooked in some remote parish. Seven thousand clergy were turned out to exist as best they could or to starve."

"One can hardly imagine it! What became of them all?"

"Some escaped to France, some took refuge in the houses of the richer Cavaliers, and administered the offices of the Church to them in secret. One of the most famous of these was Dr. Jeremy Taylor, rector of Uppingham, who had acted as chaplain to King Charles when with his army. He was imprisoned for a time, and on his release took refuge with Lord Carbery, under whose roof he wrote his *Holy Living and Dying*, and *The Golden Grove*. But he was again imprisoned because he had ministered to a congregation of faithful Churchmen who had met in London in secret. Cromwell, too, made a proclamation that none of the



'malignant clergy' might become schoolmasters, or might be taken under any one's roof as chaplain. So they had to work for their living in any way they could, or live on charity, or starve. No doubt their sufferings, especially where they had families, were very great. One of those who did much to relieve them was the saintly Hammond, who employed persons to seek out the banished clergy and their wives and children, and help them, and who yearly sent considerable sums to those who had taken refuge abroad. We are told that he used a solemn intercession every day in his church to beseech God's mercy for the distracted Church and nation, until he too was deprived and had to leave his parish."

"Now, do you know, Cousin Ned, our clergyman here was not turned out? And I don't like to think he signed that Covenant, whatever it was."

"Very likely he was overlooked in this out-of-the-way place. There must have been a great many more than seven thousand clergy in England, and many a country parish must have been passed over, especially if there was no mischievous Round-head to give information to the Parliament. But how do you know your Priest was not turned out?"

"Because our parson was looking at the old registers the other day, and he copied a bit out, and I asked him to let me have it too, I thought it was so curious. Fetch that bit of paper off the mantelshelf, Patty. Now listen—'Ano. 1654. John

Stevenage, vicar, aged 78 yeares and one month, after he had beene possessed of the vicaridge 49 yeares, departed this life to possesse an everlasting jubile, and was buryed in ye parish church, Apr. 5, 1654.' And after this, the registers are signed 'William Stevenage, vicar,' which I suppose must have been his son. Now, you see, he was appointed vicar in 1605, and remained here till his death in 1654, so plainly he was not one of those clergy who were turned out."

"And his son seems quietly to have succeeded him," remarked Mr. Wood, "so I think that looks as if they had lived on here unknown to the rulers, and therefore undisturbed. There are no signs either, in your old church, of any of the mischief of which we find marks in most of the cathedrals, and in hundreds of churches all over England. Beautiful painted windows were broken, statues pulled down and mutilated."

"Oh," interrupted George, "I have seen in more than one church not far from here statues of saints with their heads off, or their arms broken, especially over the outside arches of the doors. That was the work of these profane wretches, I suppose."

"They had no decency and no reverence. Often the churches were turned into stables for the troopers' horses, while the soldiers would sit on the altars to smoke and drink. Nothing that was beautiful in worship was sacred to them. In fact their actions are exactly described in the 74th Psalm—'They break down all the carved work

thereof with axes and hammers. They have defiled the dwelling-place of Thy Name, even unto the ground. Yea, they said in their hearts, Let us make havoc of them altogether: thus have they burnt up all the houses of God in the land.' ”

“What awful tyranny it was! It was a wonder that Englishmen would submit to it!”

“They were forced for a time to do so. But not only the clergy, but hundreds of faithful laity groaned under it.<sup>1</sup> One of the Royalists, John Evelyn, a good Churchman and good Christian, a large landowner whom we should call a ‘squire’ nowadays, has left a diary which he kept for many years, and which tells us much of the persecution the Church was suffering. I will read you some extracts from it. In 1652, he speaks of the death of a Lady Browne, a great friend of his, and he says, ‘She was interred in Deptford Church, according to the Church office, for which I obtained permission, after it had not been used in that church for seven years.’ In 1654, he writes, ‘Christmas Day. No sermon anywhere; no church being permitted to be open, so observed it at home.’ Again, ‘Oct. 2. My second child born.

<sup>1</sup> One of these was Isaak Walton, who wrote *The Complete Angler*, and the *Lives of Hooker and George Herbert*. He sheltered under his roof many of the deprived clergy who had been driven forth outcasts into the world. His piety and goodness are well set forth in those lines of Keble—

“Oh, who can tell how calm and sweet,  
Meek Walton! shows thy green retreat,  
When wearied with the tales thy times disclose,  
The eye first finds thee out in thy secure repose.”

Christened by Mr. Owen in my library at Sayes Court, where he afterwards churched my wife, I always making use of him on these occasions because the parish minister durst not have officiated according to the form and usage of the Church of England, to which I always adhered.' ”

“The ‘parish minister’ was one of those usurping Presbyterians, I suppose,” said the blacksmith, “and this Mr. Owen was one of the deprived clergymen, who was brave enough to minister to Church people in secret.”

“Then again Evelyn writes, ‘I went to London to receive the Blessed Sacrament, the Church of England being reduced to a chamber and conventicle, so sharp was the persecution. The parish churches were filled with sectaries of all kinds, blasphemous and ignorant mechanics usurping the pulpits everywhere.’ And further, ‘That I went at all to our parish church while these usurpers possessed the pulpits was, that I might not be suspected for a papist, and that the minister, though a presbyterian, is, they say, ordained, preaches sound doctrine after his way, and is a harmless, peaceable man.’ And here is one more extract which shows even plainer than the others I have read to what a height the persecution of the Church was carried — ‘1657. Dec. 25. I went to London with my wife to celebrate Christmas Day, Mr. Gunning preaching in Exeter Chapel on 7 Micah 2. Sermon ended, as he was giving us the Holy Sacrament, the chapell was surrounded with souldiers, and all

the communicants and assembly surprized and kept prisoners by them, some in the house, others carried away. As we went up to receive the Sacrament, the miscreants held their muskets against us as if they would have shot us at the altar, but yet suffering us to finish the office of Communion, as perhaps not having instructions what to do in case they found us in that action. They examined me why I durst be at Common Prayers, and observe the superstitious time of the Nativity (as so esteemed by them), but finding no colour to detain me, after much threatening dismissed me with pity of my ignorance. So I got home late the next day, blessed be God.’”

“It was the worst persecution the Church of England had ever suffered, I should think. It is to be hoped it did not last many years. I wonder whether, when Mr. Evelyn wrote that diary, he thought it would be read more than two hundred years afterwards.”

“You should read the whole book. It gives a wonderfully clear description of those bad times, as well as of the joy and delight of the whole Church and nation when deliverance came at last. But we must wait for another evening to talk about that.”

## CHAPTER VII.

“‘THE King shall enjoy his own again,’ that was the old saying, was it not?” said George Turner; “let us have done with Oliver Cromwell’s goings on—what work he made, to be sure!—and have the King back again.”

“Cromwell died,” replied Mr. Wood, “in September 1658. His son Richard, who succeeded him as ‘Protector of the kingdom,’ was a gentle, peaceable man, very unlike his father, so of course he had no control over the army. For a year and a half there was nothing but confusion and quarrelling between the Parliament and the soldiers. The nation was getting weary of all this strife, and only longed for law and order, and when General Monk, now the head of a chief part of the army, declared for the King, and Charles II. landed, and was proclaimed May 29, 1660, the nation went so mad with delight, that Charles very naturally remarked he wondered why he had stayed away so long, as everybody seemed so glad to have him back again. Mr. Evelyn has an entry in his diary for that 29th of May . . .”

"Now why do we call it Oak-apple day?" interrupted the blacksmith; "we always remember to put oak-leaves in our hats, don't we, Patty? because the King had come to his own again. But what has an oak to do with it?"

"Perhaps," said Patty, "because of the oak he hid in."

"That was it," answered Mr. Wood. "After his father was beheaded, the Royalists assembled their army for one more attempt against Cromwell, but were quite beaten at the battle of Worcester, and the young King, in making his escape, managed to elude his enemies by climbing into an oak tree, after which he fled to France. So at his Restoration oak-leaves were used as a symbol of joy. Well, this is what John Evelyn writes: 'This day his Majestie Charles II. came to London after a sad and long exile, and calamitous suffering both of the King and Church, being 17 yeares.' He describes his triumphal progress through London, and says, 'I stood in the Strand and beheld it, and blessed God. And all this was done without one drop of blood shed, and by that very army which rebelled against him. But it was the Lord's doing, for such a Restoration was never mentioned in any history, since the return of the Jews from the Babylonish captivity.'"

"And many a faithful Royalist came back from exile with him, I suppose?"

"And many who, like Daniel in Babylon, had never lost their love for the Church of their home.

Evelyn goes on to say, 'After kissing his Majesties hand, I returned home to meete Sir Richard Browne, who came on the 8th of June, after a 19 yeares exile, during all which time he kept up in his chapell in Paris the Liturgie and Offices of the Church of England, to his no small honour, and in a time when the Church was so low, and as many thought utterly lost, that in various disputes, both with Romanists and sectaries, our Divines used to argue for the visibility of the Church from Sir R. Brownes chapell and congregation.' Long before this, in 1650, Mr. Evelyn, when himself in Paris, writes in his diary how in this chapel of Sir Richard Browne's, on Trinity Sunday, the Bishop of Galloway, assisted by the Dean of Peterborough, ordained two 'very learned persons' to be 'both Deacons and Priests at the same time, in regard to the necessitie of the times, there being so few Bishops left, and consequently a danger of a failure of both functions.'"

"But all this would be changed now," said the blacksmith; "the imprisoned Bishops would be set free, and the Prayer-book used again in all the churches, I'll warrant! and everybody only too glad to be allowed to do it."

"Yes. Evelyn writes, 'July 8. From henceforth was the Liturgie publicly used in our churches, whence it had been for so many years banished.' And again, 'Now the Service was performed with music, voices, etc., as formerly.'"

"It would take some time, I should expect, to



put the cathedrals and churches in order again, after the way they had been profaned. And a good deal of the mischief no doubt could never be repaired."

"Never. But at any rate order and decency in worship could be restored at once. Speaking of his own parish church, Evelyn says, 'April 6. Being of the Vestry, in the afternoone, we ordered that the Communion Table should be set as usual altar-wise, with a decent raile before it, as before the Rebellion.'"

"And the seven thousand clergy who had been turned out came back to their parishes, I suppose?"

"Only about one thousand were still alive, and they were restored at once. Only nine Bishops were living, one of whom, Wren, Bishop of Ely, had been a prisoner in the Tower for nearly twenty years, and they returned to their dioceses, while others were consecrated to fill up the vacant sees. Hammond, whom I was telling you about last evening, would have been made Bishop of Worcester, but he died that same year. Juxon, Bishop of London, who had ministered to the martyred King in his last hours, was made Archbishop of Canterbury to succeed Laud."

"But if only a thousand of the clergy were alive to return to their livings, there must have been an immense number of Presbyterian and Independent ministers still in the parishes. They could not have been left in them surely."

"No; but they were treated with very great

consideration. The forbearance of the Church towards them was a great contrast to the cruelty with which the clergy had been treated by Cromwell. They were left undisturbed for many months, and then were told that they might remain altogether, if they would agree to receive Ordination from a Bishop, and use the Prayer-book of the Church."

"Of course," said the blacksmith; "how could they possibly be allowed to remain unless they did so?"

"To show how willing the King and the Bishops were to win them to the Church, if possible, a Conference was called together in 1662 (named the Savoy Conference), to consider the Book of Common Prayer, and see if any alterations could be made to conciliate the Puritans. The pious and excellent Richard Baxter, the author of the *Saints' Rest*, was the leader on the side of the Nonconformists, and Bishop Sheldon, and Cosin, Bishop of Durham, on that of the Church. As might have been expected, the Puritans brought forward all their old objections, wishing to do away with the sign of the cross, the use of the surplice, the direction to kneel at the Lord's Table, the name of Priest, the responses of the congregation, and so on; but it was not to be expected that the Church would give way in such matters. The rubric as to the position of the Holy Table in the body of the church or the chancel was left in to please them, and a few minor alterations were made. But on

the whole the Prayer-book was left as it was, with the addition of most of the 'Occasional Prayers and Thanksgivings,' and of the Service for Adult Baptism. Do you know why this latter service was added, Patty?"

"Yes, Mr. Wood. It was because so many had grown up during the rebellion without being baptized."

"And for a second purpose, the rubric says, 'for use in our plantations abroad.' That sounds curious to us now, when we think how enormously our colonies have grown in all parts of the world since then, and how in all our missions this Service for Adult Baptism must be used a countless number of times oftener than was contemplated when it was first drawn up."

"Was that the last time the Prayer-book was ever altered?" asked George.

"Yes, the last, excepting when the Lectionary was revised in 1871, more than two hundred years later. Another Act of Uniformity was passed ordering the Book to be used in all churches on Aug. 24th, 1662. Dissenters are apt to speak of this day as 'Black Bartholomew's Day,' on which, as they say, the Puritan ministers were ejected from their livings; but they forget that they were themselves usurpers, and that, moreover, after all, only about twelve hundred refused to be ordained, and to accept the Prayer-book, and therefore were forced to leave, while nearly six thousand accepted the conditions, and remained where they were."

"Then I am sure they had no cause to complain," remarked George; "on the contrary, they ought to have been very grateful that they were treated so much better than the Church parsons had been by Cromwell."

"We must not expect, however, to find religious freedom granted to everybody in those days as it is now. Two laws were passed in the reign of Charles II. against Nonconformists which sound very harsh to us, but which were nothing in comparison with the decrees by which the Church had before been persecuted, and which after all, I believe, were only carried out against those who would not take the oath to declare it was unlawful to take up arms against the King. These were the Conventicle Act and the Five-mile Act."

"That has got a curious name, however," said George.

"The first forbade more than five persons meeting together for prayer in any room, house, or unconsecrated building; and the second did not allow dissenting ministers to live within five miles of any town in which they had formerly preached. The Quakers and Anabaptists suffered most, and one very famous man was imprisoned for more than twelve years—John Bunyan."

"You don't say so! Well, now I come to think of it I have heard that he wrote *The Pilgrim's Progress* in Bedford jail. Now that does seem hard, for sure he was a good man, if ever any one was."

"He must indeed have been a truly religious

man when he wrote that book ; but he was very wild in his youth, and you must remember that the Anabaptists whom he joined were a most seditious sect, ready for any conspiracies against the Government, and those who were imprisoned in this reign were punished not really for their offences against the Church, but because they were thought dangerous to the Government."

"I should not have thought," said Patty, "that Charles II. would have troubled about punishing Dissenters. I have read that he was very kind and good-natured to everybody ; and besides, that he was not at all like his good father, and did not care much about religion at all."

"That is quite true, Patty, but we must remember that the Parliaments had most of the power in England now, and the Kings but little. But Charles did try to have a law passed called a Declaration of Indulgence, to allow everybody to worship God as they pleased ; but Parliament would not have it, because they suspected the King was a Roman Catholic at heart, and that what he really wanted was that Romanists should have religious freedom. So they passed the Test Act, which to all religious-minded people seems most objectionable."

"Why, what was it ?"

"It was a law to make every person who held any office under Government, prove that he was a member of the Church of England by receiving the Holy Communion,"

"I call that profaning the Sacrament," said the blacksmith.

"One of the first who in consequence resigned his office, that of Lord High Admiral, was the Duke of York, the King's brother and heir to the throne, who was a Roman Catholic; and many others followed his example."

"And do you think it was true that the King was a Romanist also?"

"He never declared himself so to be, and always conformed to the rites of the English Church. When James II., lately Duke of York, ascended the throne he pledged himself to uphold the National Church, though he showed at once, by attending the Roman Catholic worship, that he did not intend to renounce his own religion. He speedily dissolved Parliament and tried to rule as an absolute monarch, and in consequence a short three years saw the end of his reign."

"Oh! the English would not stand now either tyranny or Romanism."

"James revived the High Commission Court, and put the infamous Judge Jeffreys at its head. One of the first to be brought before it was the leader of the Presbyterians, the learned and pious Baxter, and as no justice nor mercy could ever be obtained with Jeffreys in the chair, he was imprisoned for eighteen months. But not only Dissenters were brought before the Court, but many of the clergy also, because they preached the Apostolic origin of the Church of England. Romanists

were now appointed to all the chief offices of the State, and gross acts of tyranny were performed by the King in his attempts to subject our Church to Rome. The worst of these was his taking a troop of soldiers to Oxford to eject the fellows of Magdalen College, because they had chosen Dr. Hough, one of their own number, as their president, instead of the Roman Catholic nominee of the King. The unpopularity of James was brought to its height by the trial of the seven Bishops."

"Seven Bishops brought to trial all at once!" exclaimed the blacksmith; "whatever had they done?"

"You remember that Charles II. had tried, but in vain, to make his Parliament put forth a Declaration of Indulgence, granting freedom to all sorts of religions, because he desired toleration for the Romanists. Now James put forth a similar Declaration on his own responsibility, and commanded it to be read in every church in the land on two following Sundays, in April 1685. But even the Dissenters refused to accept it, for they knew it was only meant to favour the Romanists; while as for the clergy there was not one in a thousand who obeyed and read it. Mr. Evelyn writes in his diary, 'I went to Whitehall Chapel, where, after the morning lessons, the Declaration was read by one of the choir who used to read the chapters. I heare it was read in the Abby Church, Westminster, but was almost universally forborne throughout all London.' The week before, the

Bishops of Bath and Wells, Peterborough, Chichester, Ely, St. Asaph, and Bristol, in the name of all the others, had gone to the King to petition him not to force the reading of the Declaration upon the clergy; but he commanded them to obey on their peril, and dismissed them in anger. His fury increased when the two Sundays had passed, and the general disobedience to his order was made known, and the six Bishops, together with Sancroft, Archbishop of Canterbury, were summoned before Judge Jeffreys, and then sent to the Tower."

"My word! the very idea!" exclaimed the blacksmith.

"Evelyn writes—'The concern of the people for them was wonderfull, infinite crowds on their knees begging their blessing, and praying for them as they passed out of the barge along the Tower wharfe;' and a week after, 'I went to the Tower to see the Bishops.' They were imprisoned for about a month, and then brought up to Westminster Hall to be tried, multitudes of the Lords going with them, and crowds of people standing all day in the streets to hear the result; and when on the next day they were acquitted, the delight was unbounded, and the gratitude of the whole nation, both of Church people and Nonconformists, towards the Bishops who had stood firm for English liberty was enthusiastic."

"And this was, I suppose, what we call 'the last straw which broke the camel's back'?" said George.

"'The camel's back' being the patience of the





The seven Bishops on their way to the Tower.—*b.* 282.



nation? Yes; many people had already been holding communication with William, Prince of Orange, who had married Mary, the King's eldest daughter (and who indeed would have been the next heir to the throne himself, if James had had no children); and now so many persons of influence invited him over, that he sailed across the Channel and landed at Torbay, Nov. 5th, 1688. James escaped to France, and Parliament decreed that as he had abdicated the throne, the crown belonged to William and Mary, and they were proclaimed joint King and Queen of England."

## CHAPTER VIII.

"YOU say James II. abdicated the throne ; then of course it was right that his eldest daughter and her husband should be King and Queen, since he had no son."

"But he had a son, an infant," returned Mr. Wood, "by his second wife."

"Then in that case, was it right that William and Mary should be acknowledged King and Queen of England?"

"That is a very difficult question, George ; and many people in England had great trouble to make up their minds how to answer it. Besides, though the King had no doubt abdicated the throne, it could hardly be said he had done so willingly, and a few months afterwards, assisted by an army lent him by the King of France, he landed in Ireland to try to win back his crown ; but William totally defeated him at the Battle of the Boyne, July 1st, 1690, and he again escaped to France, and lived there till his death."

"Then after that battle I suppose you would say that William and Mary were really King and Queen of England?"

"The majority of the nation acknowledged them so to be, and took the oath of allegiance to them. Many who had been loyal to James as long as he was on the throne considered that, as we are commanded in the Bible to obey 'the powers that be, as ordained by God,' they ought to submit to William and Mary, now that they were firmly and peaceably seated on the throne."

"Well, perhaps they were right," said the blacksmith.

"But there were some who could not find it in their conscience to take the required oath of allegiance. As long as James and his little son were alive, they believed that they owed submission to them alone. Amongst the number of these were five out of the seven Bishops who had been sent to the Tower, and also the Bishops of Worcester, Gloucester, and Chester. With them were about five hundred of the clergy and the laity, among the latter such excellent men as Henry Dodwell and Robert Nelson. These refused to take the oath, and were therefore called 'Non-Jurors,' that is, those who would not swear."

"And were they punished for it?"

"Only by having to resign their sees and livings, and any offices they might hold. But they preferred this to going against their consciences, so, headed by Sancroft, Archbishop of Canterbury, they retired into private life."

"What a pity, to be sure!"

"Yes; they were a great loss to the Church; and

most of all Ken, Bishop of Bath and Wells. And the worst of it was that these Non-Jurors refused to attend the parish churches, and that Lloyd, Bishop of Norwich, ordained Bishops and Priests who formed a schism, and kept up, as it were, a separate Church of their own. And it was many years before, the original Non-jurors having died, the rest returned at last to the Church."

"And how did King William behave towards the Church of England? I suppose he was not a Roman Catholic like James II.?"

"By no means. But he was in his religious opinions quite as far removed from the Church. He was a foreign Protestant, and had no conception of a Catholic Apostolic Church. He was by birth a Presbyterian, and by education a Calvinist, and therefore utterly opposed to Episcopacy. That is a long word, Patty; but you must never forget what it means."

"Rule by Bishops, is it not?" replied Patty.

"Right; therefore descended from the Church of the Apostles. Now this was an idea which William III. could not grasp at all. However, he had no notion of persecuting the Faith of which he was now called to be 'the Defender,' and he wished to give all religions, except the Roman Catholic, equal freedom; though personally no doubt he was far more favourably inclined towards Dissent than towards the Church. His first attempt when he came to the throne was to have a law passed which would cancel all penal laws against Non-

conformists, such as the Five-mile Act and the Conventicle Act. And this so-called Toleration Act was quickly passed, and became the law of the land ; and from that time, as Judge Mansfield says, 'the Dissenters' way of worship became established by the law, and put under its protection.' Therefore you see Dissent is as much 'by law established' as is the English Church."

"Well," said the blacksmith, "England is a free country, and I think it is right that everybody should be free to worship God in his own way. I am sure persecution would never bring over Dissenters to the Church."

"I think the Toleration Bill was a very just one," agreed his cousin ; "but there was another Bill which the King tried to have made law, but which happily for the Church he failed in passing."

"What was that ?"

"It was called the Comprehension Bill, and was intended so to alter the Prayer-book and the constitution of the Church as to include, or comprehend, Dissenters."

"It would be a shadowy Church, and a wishy-washy Faith that would please all of them," remarked George. "Even I can see that. To please the Presbyterians, give up Bishops ; to please the Quakers, give up the Sacraments ; to please them all, give up the surplice, the cross, and all the reverence of worship, that would be the way. Surely the Bishops did not care to help forward such a scheme as that !"

"Certainly not all of them. But you remember that Sancroft, Archbishop of Canterbury, and eight more Bishops were Non-Jurors, and had gone into retirement, and those whom William chose to fill their places were by no means such good Churchmen as the Caroline Bishops."

"The Caroline Bishops! Why, Caroline is a girl's name! Whatever do you mean?"

Mr. Wood laughed. "We call the Bishops of the time of Charles II. by this name. 'Carolus' is Latin for Charles, and 'Caroline' means belonging to Charles' time. Perhaps never in the history of the Church did she possess such learned and saintly Bishops, nor yet who more firmly maintained the authority and continuity of the Church of England as a true branch of the Apostolic Church, than those chosen by Charles II. But it was different with those nominated by William. There are learned names among them, such as Tillotson, Archbishop of Canterbury, Stillingfleet, Bishop of Worcester, and Burnet, Bishop of Salisbury, but they were not men to uphold the Catholic character of the English Church. With regard to this Comprehension Bill, however, happily both the House of Commons and the Archbishop of Canterbury told the King that it could not possibly become law without the consent of Convocation."

"Well done, House of Commons! And what did Convocation say to it?"

"Notwithstanding the efforts of such men as Beveridge, Bishop of St. Asaph, and Sprat, Bishop



of Rochester, in the upper house, it would have passed had it not been for the firmness of the lower. The members of the lower house with their prolocutor Jane, Dean of Gloucester, were utterly against the changes proposed by the Bill, and by their firm attitude they saved the Church from utter ruin, by being degraded to the level of a sect, as the King would have liked to degrade it. And the Bill was thrown out."

"And if it had passed," said the blacksmith, "I have no doubt new sects would have sprung up, and have wanted still more of the doctrines of the Church to be sacrificed to them, and in the end England would have been without a Church altogether."

"Yes, it was thanks to the Priests in the lower house of Convocation that the Prayer-book remained entire, the true Church unimpaired, and her ritual and ceremonies untouched."

"You have told us a good deal about the Bishops and so on, Ned, lately. Now what were the people of England like at this time? Should you call them on the whole sober, and respectable, and religious?"

"Certainly not in the time of Charles II. The gloominess and hypocrisy of the Puritans during the time of the Commonwealth had made people disgusted with all religion. All innocent amusements had been forbidden, Sunday was kept like the Pharisees used to keep the Sabbath, and sour looks, lank hair, and a nasal twang were supposed to be

the only signs of true religion. Consequently when the Restoration came there was a great re-action. In their hatred of hypocrisy, the people as a whole shook off religion altogether, the King and his courtiers were leaders in every kind of vice, and had it not been for the good men who were 'the salt of the earth,' like Isaak Walton and John Evelyn, one might have thought that all the efforts of the Bishops and clergy, who were so distinguished in this reign for their Churchmanship, learning, and piety, were quite thrown away. And in William III.'s reign things were even worse. Open vice and immorality might not have been so evident, but there was an utter indifference to religion shown by all classes."

"And you said that the Bishops chosen by King William did not shine as lights in the Church."

"I do not mean that they were not pious and good men in their own lives, but the work of the Church was not carried on under their rule as it had been in the reigns of Charles and James. Holy Communion was no longer celebrated weekly as it had been in most churches, daily service was gradually neglected, and the catechizing of the young fell into disuse."

"But after all," remarked George, "there might have been hundreds of people who, in midst of all this vice and carelessness, lived sober and religious lives, as well as those two you mention."

"No doubt. In fact we are sure of it, because we read of 'Religious Societies' being formed

between 1670 and 1680, and before thirty years had passed there were more than fifty of them in London, and some in every large town. Bishop Beveridge was one of the earliest who began them. These societies established nearly a hundred charity schools in London alone, they gave alms to the poor, helped poor scholars, paid for more clergy to teach the people, and assisted missions. The members bound themselves to pray often, to fast, to read the Bible and good books, and to receive the Holy Communion at least weekly. Robert Nelson, the author of *Fasts and Festivals*, was one of their most zealous supporters, and we are told that before the end of the century the Religious Societies had caused a remarkable revival of religion in every town in England. A firm attachment to the Church was the foundation on which they were grounded."

"They must have done an immense deal of good," remarked George.

"It seems to have been an age of Societies, for in 1692, in consequence of a proclamation set forth by the King to all Justices of the Peace, exhorting them to put strictly in force the laws against swearing, immorality, and Sabbath-breaking, "Societies for the Reformation of Manners" were founded. These included both Dissenters and Church people, and their object was to carry out the laws against vice by a voluntarily undertaking of the members to inspect disorderly houses, take up drunkards, and punish offenders against the

law. These Societies no doubt did good outwardly ; but, as Sharp, Archbishop of York, said, to teach people the principles of the Church, and lead them to the worship of God, would 'more contribute to the promoting a reformation than the informing against criminals.' But while we are talking of Societies we must not forget two which were founded in William III.'s reign, far more famous than those I have spoken of, which have lasted to the present day, number thousands of members, and have done and are still doing a most wonderful work for the Church. The first of these is the Society for Promoting Christian Knowledge (S.P.C.K.), founded in 1698 by a clergyman named Dr. Bray, and four laymen."

"Why," exclaimed Patty, "all our Prayer-books and Bibles, and nearly all our school-books and prizes come from the Society for Promoting Christian Knowledge! Did it start in 1698?—why, let me see, it is nearly two hundred years old!"

"And started, you say, by only five persons," added her father.

"But it rapidly grew in numbers, Robert Nelson being the first to join it, and it now, I believe, has over 11,000 members. Its first work was to establish day schools for poor children, in which they were taught reading, writing, and sewing, and brought up in the principles of the Church. Then it began to sell Bibles and Prayer-books at a cheap rate, to provide religious books and tales, to help in the building of churches, to minister to soldiers, sailors,

and emigrants; and largely to extend the mission work of the Church abroad. In fact, the good that the S.P.C.K. has been the means of effecting during two hundred years proves how the blessing of God has gone with it from its very beginning."

"Oh, yes," said the blacksmith, "I have often heard of the Society for Promoting Christian Knowledge. And which was the other one you mentioned?"

"The Society for the Propagation of the Gospel, founded in 1701."

"To be sure, father," exclaimed Patty, jumping up; "look at your missionary box; here is the date 1701."

"I might have remembered that too," answered her father; "and we call it S.P.G. for short, don't we? They are the folk who send clergymen to our own people in the colonies first, and after them look after the heathen. Why, we are told that every year at the missionary meeting, so I ought to know."

"And it was that same Dr. Bray, who, having been in our American colonies, saw the need there was of clergy to minister to our people there, and the Hon. Robert Boyle, who had found the same want in India, that were the first to get this Society founded. For the first hundred years it never collected more than £600 a year, but now its income is more than £100,000, though this is not by any means enough for its needs."

"Then we can't say William III.'s reign was not

a famous one for the Church," remarked the blacksmith. "How long did he reign?"

"Till 1702, and as his wife had died some time before, he was succeeded by Anne, the second daughter of James II. She was not a very bright or clever woman, but she was very religious and an excellent Churchwoman."

"Oh," said George; "now haven't I heard something about Queen Anne's Bounty? What was that?"

"It was a fund raised for the benefit of poor clergy, and the clergy were at that time very poor (though not perhaps poorer than many of them have become now), and they were made still more so by the first-fruits and tenths of their income being claimed by the Crown. The Bishop of Salisbury persuaded the Queen to give these up, and let them go to a fund to be administered for the benefit of poor livings, and this goes by the name of Queen Anne's Bounty."

"Well, it was nothing but just, I think. The Church had been robbed enough in Henry VIII's reign."

"In Queen Anne's reign we first begin to hear of party politics, and of the names Tory and Whig, and at the same time the words High Church and Low Church came into use; the Tories inclining to the former, and the Whigs to the latter. The Whigs were in power through most of Anne's reign, and under their government the war against France was carried on in Holland by the great Duke of

Marlborough, who conquered the French at Blenheim, and many other battles."

" 'It was a summer's evening,  
Old Kaspar's work was done,' "

repeated Patty softly to herself; "that is all about the battle of Blenheim."

"The clergy were in the habit then," continued Mr. Wood, "of preaching political sermons; especially Burnet, Bishop of Salisbury, used to preach in support of the Whigs. Well, on the other hand, a certain Dr. Sacheverell preached one day a very severe sermon before the Lord Mayor against them. The Tories were so pleased that they printed the sermon, and distributed it everywhere. It raised such a storm amongst the Whigs that they actually brought Dr. Sacheverell to trial before the House of Lords; and, as small things sometimes cause great events, the result was that the Whigs had to resign, for all the nation was in favour of Sacheverell, and when the Queen went daily down to the trial the people ran by the side of her sedan-chair, shouting, 'Sacheverell and High Church; we hope your Majesty is for Dr. Sacheverell,' and he was acquitted."

"Well, to be sure," exclaimed George, "people could excite themselves as much in those days as they can now!"

"And when the Tories came into office," continued his cousin, "the war was stopped."

"That was a good thing, however," said the other.

"Another notable event in Anne's reign was the consecration of St. Paul's cathedral, built by Sir Christopher Wren, in place of the old cathedral, which had been burnt down in the great fire of London in 1666. The building of churches, and the restoration of those which had been so devastated by Cromwell, went on rapidly in her reign, many of them designed by the great architect, who however often vainly protested against the introduction of high pews, which now began to be common."

"You don't often see them now, thank goodness," remarked the blacksmith.

"Altogether Queen Anne's reign was a time of prosperity for the Church, and the care which she took in choosing Bishops helped much towards its efficiency, and to give it a firm hold on the hearts of the people. One of these, though he was not made a Bishop till late in life, was Dr. Bull, who by his writings proved for more than thirty years a champion of the Faith. His *Defence of the Nicene Creed* was a bulwark to the Church both at home and abroad."

"Then if he was an old man when Anne appointed him a Bishop, he must have been a Priest in the time of the persecution of the Church by Oliver Cromwell."

"Yes ; and we have a story of him that when he held his living near Bristol, the use of the Prayer-book was forbidden, and the people called it 'a lifeless form.' So Bull learnt the Prayers and the Baptismal Service by heart, and a father who



objected to printed forms thanked him after he had baptized his child for his 'beautiful extempore prayers.' Then Bull showed him the very prayers in the Prayer-book, and after this the father and his family always attended the Services and Communion of the Church."

"Oh, capital!" said George.

"Atterbury, Bishop of Rochester, was another famous man appointed by Queen Anne. In fact in her reign the Church reached its highest point of influence. We read of 1709—'It is a great ease and comfort to good Christians in these cities of London and Westminster that in most churches there be constant prayers morning and evening.' In sixty-five churches in London there were daily prayers, and weekly Communion, and the same in all cathedrals; and in country parishes there were generally services at least on Wednesdays and Fridays. 'The people high and low loved their Church, and looked upon dissent from it as a sin.' And now I must stop, George; it will be a different tale I shall have to tell you next time we have a talk together."

## CHAPTER IX.

"WHY did you say, Ned, you would have a different tale to tell the next time we had a talk?" asked the blacksmith, as they sat together another evening that same week.

"Because we left off with Queen Anne's reign, when the Church was at the height of her influence in England, 'a city that is set on a hill, and cannot be hid,' when she was beloved by the people, and doing well the work for which she was founded by Christ. But alas! in the next reign the Church began to decline, to go rapidly down-hill as it were, till at the end of last century and beginning of this she had reached the lowest depths of indifference and carelessness."

"And whose fault was that?"

"The fault of the State decidedly. First, from the sort of men who were appointed as Bishops; and secondly, from the silencing of Convocation. Look at the kings who came over from Hanover to rule England!"

"Oh! to be sure. Anne left no children. But what had become of James II.'s little son?"

"He had grown into a man, and when his half-sister died he came over and made an attempt to

regain his father's crown. His friends called him James III. (and for that reason they were called Jacobites—*Jacobus* is Latin for James), and his enemies 'the Pretender'; but the army that joined him, chiefly Scotch, were defeated at Sherrifmuir, and he had to escape again to France, and many of those who had taken his side were beheaded as traitors. The same thing happened when, thirty years later, in 1745, his son Prince Charles Edward made the same attempt. His army too was utterly defeated at Culloden, and he too with difficulty made his escape back to France. You see that there was no hope that the English would ever again accept a Roman Catholic king."

"Then who was the next heir?"

"George, King of Hanover, whose mother was granddaughter to Charles I., and he became George I. of England."

"And what sort of man was he?"

"No words can express the coarseness, the vices, the immorality of all the Georges—except George III., who was a respectable, religious man, and much loved by the nation. George I. and II. had hardly even a quality to mark them as being gentlemen, and the gross and open profligacy of their lives was a disgrace to England. Besides this, they had no sympathy with our nation at all; they could not speak the English language, and if they had had their way they would never have accepted the troublesome task of ruling England. Frederick, Prince of Wales, who died before his

father, was no better. His mother, Queen Caroline, however, was a good and clever woman, who gave a fifth part of her income in charity, and was a friend of the Church as far as she was able."

"Then I suppose these King Georges had not much love for the Church, nor perhaps even understood anything about it."

"Not in the least ; they were foreign Protestants. The Dissenters of course were delighted at their accession, and so were the easy-going Church-people whose faith was so broad that they thought one religion was as good as another (always excepting Romanism). The ' Protestant Succession ' was their one idea ; but true Church-people looked on the coming of this German Lutheran with dismay. And they had good reason for their fears. The first thing George I. did was to put himself into the hands of the Whigs, who, whether Churchmen or Dissenters, were all for the ' Protestant Succession,' and had no love for the Church ; and to turn a cold shoulder on all the Tories, who were strongly attached to the Church, and who, he knew, would all have gone with the Jacobites, if only ' the Chevalier,' as they called him, would have left the Roman Communion."

"That was a kind of middle name for him, was it not," said Patty, "as they would not call him the Pretender, and could not call him James III.?"

"I expect," remarked George, "that the Bishops chosen by these Georges would not be very good men."

"No. All the clergy of the greatest talent and learning were passed over, and men were chosen who were no honour to the Church, and who had no high estimate of their duties. Many of them did not live in their dioceses, nor perhaps go near them once a year."

"Then if the Bishops did not do their duty, you could hardly expect the Priests to do it."

"They often followed the example of the Bishops, did not live in their parishes, and paid a curate a wretched sum to do their work for them. Many of these would serve two or three churches on a Sunday, give a service in one, and then gallop off to the next. As for week-day services, of course they were nearly unknown. The Holy Communion was often not celebrated three times a year, and Baptism was administered in private houses."

"We should not like that sort of thing now, should we, Patty?" said her father. "My word! what a difference! But I have heard something of this from my grandfather."

"Many and many a village went without a resident clergyman for years. The towns grew in size, and no more churches were built for them. And while the Church slept, dissent was awake and active, and won away thousands from the Faith of their fathers."

"The churches themselves, I dare say, were not very well cared for."

"No; they were given over to neglect and decay. The walls were often green with damp, if not

running down with wet. High pews filled up the nave, the windows were often bricked up, hideous galleries blocked up the fine old arches, the altar was left without any beauty or ornament, and often hidden by an enormous erection which formed the clerk's desk, the reading-desk, and the pulpit."

"Commonly called a 'three-decker,'" said George. "I remember hearing of that, and also how the clerk used to say all the responses and Amens, and the congregation never opened their mouths. I suppose this sort of thing went on for many years."

"So it did; for a hundred years and more. It was very different to the time of Queen Anne, in whose days we have that well-known description of a country church and congregation, where Sir Roger de Coverley is pictured as taking care that all the people knelt and made the responses, giving each of them a hassock and a Prayer-book, and as encouraging the boys who answered best upon a catechizing day, by sending them a present of a Bible."

"Ah! catechizing got quite neglected in the Church, I make no doubt, in the times you are telling us of, and however can the young be likely to learn their Faith without it? Sunday-schools are very good in their way, say I, but I never let you miss the catechizing; now did I, Patty?"

"I never missed it but once, father; and then you gave me dry bread for tea."

"Dear, dear!" said Mr. Wood. "But I must tell you that one great reason of the decline of the Church in the reigns of the Georges was that Convocation was silenced."

"And that was the fault of the State, of course."

"It was done on purpose to render the Church powerless. It was a most unjust act. Every dissenting body in the country had the right of managing its own affairs, and this right was now denied to the National Church. And besides this, the Bishops and clergy, being unable to meet together, had to act alone, instead of consulting with one another how to stop the flood of infidelity and vice which was pouring over England. Amongst other questions they might have solved, if they had been able to meet in council, was how best to use in the interests of the Church the wonderful zeal and enthusiasm of the Wesleys, so that their great work might have redounded to the strengthening and revival of the Church of England, as it would have done if it had been rightly directed."

"You will have a good deal to tell us about the Wesleys, I fancy," remarked George.

"So I shall in a few minutes, but I must first mention a few great names in the Church, that you may not think that in the eighteenth century all the Bishops were careless, and all the clergy neglectful of their duty. There was many and many a bright example shining out as 'shines a good deed in a naughty world.' Where, for instance, can we find a mightier name among the learned

than Butler? He became Bishop of Bristol in 1738; but two years before this he had published his great work, *The Analogy of Religion*, one of the most learned and successful books ever written against the attacks of infidelity. Joseph Butler was brought up a Dissenter, and with his friend Secker was educated at a Nonconformist college, but they both joined the ranks of the Church from their earnest conviction of its Apostolic character, and, like Paul and Barnabas, the school friends of old, they both rose to be the shining lights of the Church of their age. Secker became Archbishop of Canterbury, and did all he could to remedy the existing evils, on which he remarks to his candidates for Orders—"You cannot but see in what a profane and corrupt age this stewardship is committed to you; how grievously religion and its ministrations are hated and despised." Then if we want the picture of a holy Bishop, where can we find one more saintly than Thomas Wilson, Bishop of Sodor and Man, the author of *Sacra Privata*, and *A Companion to the Lord's Supper*?"

"I have got those books," said the blacksmith. "I know them well, and use them both, but I did not know when they were written."

"Far away in his island diocese Bishop Wilson set an example of Christian love and holiness which won him the hearts of his people to a degree which is uncommon in any age. At the same time no fear of man ever stopped him from doing his duty. He excommunicated the wife of the



Governor of the island for slander, upon which the Governor committed him to prison, where he remained two months, and was treated like the worst of felons, while he spent his time in praying for his persecutors, and addressing his flock through the gratings. Upon an appeal to the King he was released, and the people spread flowers under his feet and lined his homeward road for three miles, with joy at his release. In London he was as much honoured as in his own diocese, for the people there would kneel in the streets as he passed to ask his blessing. He died in 1755."

"Oh yes, you are quite right, Ned. There is never a time so dark but there are shining lights to be found, and the darker it is the brighter they shine."

"Quite true. 'God left not Himself without witness,' even in that ungodly age. William Law, one of the non-juring clergy, was a man to whom many a soul owed, under God, his conversion from darkness to light, through means of his *Serious Call to a Devout and Holy Life*, published in 1726. And amidst all the carelessness of the clergy of the eighteenth century, which no doubt was very great, there must have been numbers who did their work quietly and laboriously in their country villages, known to God, though unknown to the world. To prove the truth of this, take two pictures of country clergy, painted by Oliver Goldsmith, no doubt from the life. First, the honest, upright Vicar of Wakefield, whose character is such a beautiful mixture

of shrewdness and simplicity, working on in his country parish through trouble and poverty, the rebuker of the sinful and the friend of the poor. And secondly, the 'Village Preacher.'

'A man he was to all the country dear,  
And passing rich with forty pounds a year.  
Remote from town he ran his godly race,  
Nor e'er had changed, nor wished to change, his place.

\* \* \* \*

At church with meek and unaffected grace,  
His looks adorned the venerable place;  
Truth from his lips prevailed with double sway,  
And fools who came to scoff remained to pray.'

"You should read the whole passage. And then, amongst the laity, the century which produced so gentle and pious a man as the poet Cowper, and so true a Christian as Dr. Johnson, could not be wholly godless and profane. And now I must tell you about the Wesleys."

"Ah! we have plenty of Wesleyans here, though I doubt myself whether it is right to call oneself after the name of a man. I don't think St. Paul allowed it."

"And what is more, the Wesleyans of the present day are by no means followers of Wesley at all, though I dare say most of them think that their teaching is the same as his, and that he was a dissenter from the Church like themselves."

"Well, I am not sure that I did not think so myself, Ned."

"On the contrary, he, as was his brother Charles, was a clergyman of the Church of England, and he

was a staunch Churchman, though not always a consistent one, to the day of his death. He always meant the society which he founded to be the friend, not the opponent, of the Church."

"And he was a clergyman!—now was he, indeed!"

"John and Charles were sons of the Rev. Samuel Wesley, Rector of Epworth, Lincolnshire. John was sent to Oxford at seventeen years old, where we are told his favourite books of study were *The Imitation of Christ* and *Law's Serious Call*. He was ordained in 1726, the same year that his brother Charles arrived in Oxford, who was also ordained in due course. And while John became his father's curate, Charles was with a few friends forming a society (like the Religious Societies I told you about), to live by the rules of the Church, to fast Wednesdays and Fridays, and during Lent, and to receive the Eucharist weekly, as well as to visit the sick and the prisoner. Nowadays they would have been nicknamed Ritualists, but amongst other names given to them, that of Methodists was the one which stuck to them."

"Well, to be sure!—whoever thought before that Methodists means folks who live by method or rule! Words do lose their meaning to be sure!"

"In 1727 John returned to Oxford as tutor of his college, and his brother and his friends chose him at once for their leader. Eight years after, at his father's death, he might have been Rector of Epworth; but feeling that he was more fitted for mission work, he went out to America, with his brother

Charles, as a missionary under the Society for the Propagation of the Gospel. But neither of them had any success, and they soon returned to England. In 1739 Wesley began the practice of open-air preaching, and for fifty years he went up and down England, collecting crowds of hearers wherever he went. Rough colliers, agricultural labourers, factory workers, Cornish wreckers, dwellers in the crowded lanes of the town, and on the bleak mountain moor, one and all hung upon his words, and blessed the man who had opened their eyes to their sin and danger, and showed them the Saviour who had died to redeem them."

"He must have been rather like one of the preaching friars, I think, or Wycliffe's 'poor priests,'" said George.

"The great pity was that he thought himself free to disregard the discipline of the Church, and to preach in any parish, and found preaching-houses, such as the 'Foundry' in London, without the sanction of the Bishop or of the parish Priest; and, though he did not intend it, such a course must at last lead to a schism. If Wesley had lived in our days his wonderful talent for winning souls would have been turned to a mighty power in the Church, but while the voice of Convocation was silent, there could be no council amongst Bishops and clergy how to treat such enthusiasm; and being for the most part indifferent themselves that souls were dying all round, they did not care to hold out the hand of fellowship to

one whose life was so opposite to their own. But Wesley himself had no desire to draw away one single member from the Church. On the contrary, it was one of his first and strictest rules that his followers should never hold a prayer-meeting at the same time that service was going on in the parish church, and that they should always go there to receive the Sacrament."

"Then indeed the Wesleyans now are no followers of his," exclaimed the blacksmith; "it is a pity but what they should change their name."

"It was the same with the doctrine that he taught. Though for a short time in his life he believed, what I fancy many Dissenters now hold, that every man must be converted at a fixed period of time, and be able to give the date, and that none are saved unless they have a full assurance of it themselves, yet this feeling was only a passing one, for over and over he declares, 'By Baptism we are admitted into the Church and made members of Christ; that water is the outward sign of our regeneration, and the inward grace always accompanies it; that the Church states that all baptized children are born again.' And in his last years he states, 'I have gone on for fifty years, never varying from the doctrines of the Church of England'—'I dare not separate from the Church, I believe it would be a sin so to do.'"

"I wonder how ever it was that his followers should have left the Church then?"

"His brother Charles always feared that after

his brother's death they would do so. He held his brother's lay-preachers in much lower estimation than John did himself, and foresaw that they would not long be contented with their office, but would desire to do the work of a Priest."

"Who were the lay-preachers?" interrupted George.

"The men whom Wesley chose to help him. At first only ordained clergy preached in his preaching-houses, but soon he was unwisely persuaded to allow lay-preachers, and henceforward they became his chief agents. He permitted them to use the Prayer-book, and before long they clamoured to be allowed to use the services for Baptism and Holy Communion, and thus exercise the powers which belong only to the Priesthood."

"I wonder they were not afraid of being swallowed up like Korah," said Patty.

"The sorrow and indignation of Charles Wesley was extreme when he heard how some of the preachers had taken upon themselves to administer the Sacraments. And he began a lecturing journey through the midland and northern counties to warn the Methodist societies against 'the wiles of Satan, who would draw them away from the Church.' And at a Conference in 1755 the lay-preachers consented to cease to administer the Sacraments."

"I am glad they were brought to agree to that, but they must have been a difficult set to manage, I should think, and I can quite understand how they would outrun their master, and when he was

no longer here to restrain them soon pass over the bounds of the Church."

"That was just it; and even in 1763 Charles Wesley writes, 'What they will do after my brother's departure I dare not think. I gave warning four years ago of the flood of enthusiasm which has now overflowed us, and of the sect of ranters which would arise.'"

"He was a true prophet then, was Charles. Was it not he who wrote so many hymns?"

"Yes; he is often called 'The sweet singer of Methodism.' Many of them, I have no doubt, you often sing in church—'Jesu, lover of my soul,' 'Hark! the herald angels sing,' 'Soldiers of Christ, arise,' for instance."

"Oh yes, those are all in our Hymn-book," said Patty.

"Charles Wesley wrote to his brother with strong disapproval when, in extreme old age, past eighty years old, he committed the great mistake of his life. He tried to hand on a power which he did not possess. None but a Bishop, as you well know, can ordain, but John Wesley presumed to lay hands on four men for the Church in America. Dr. Coke one, of these, was already a Priest, but how could Wesley make him anything higher? As Charles wrote—

'How easily are Bishops made  
By man's or woman's whim!  
Wesley his hands on Coke hath laid,  
But who laid hands on him?'"

"Very good," remarked George. "Who had made Wesley a Bishop? And if he was not a Bishop, how could he consecrate another man so to be? No Apostolical Succession there! But had not the Church in America got a real Bishop?"

"Sad to say it had not. It applied in vain to England for one, but it did not get one till three Bishops of the Church in Scotland consecrated and sent out Seabury in 1784. Dr. Coke showed that he did not himself believe in his Wesleyan orders, for he applied to Bishop Seabury for consecration."

"I should think Wesley must have been sorry afterwards that he had made such a mistake."

"I think he was, for he wrote to his brother on the occasion, 'Perhaps if you had kept close to me I might have done better.' John Wesley died in 1791, three years after his brother, leaving branches of his society founded in all parts of England, Scotland, and Ireland. He desired his followers to form an inner circle of devout people within the Church, who were to meet together at stated times for mutual instruction and prayer, and strive to bring back the wandering and lost into the fold of Christ. But very soon he found the difficulty of keeping his followers within sober bounds; his preachers ran into wild excesses in their teaching, and the people neglected his strict rules of keeping to the services of their parish church. So after he was gone no wonder that his words came to pass, that if they would 'hold their meetings in Church hours he considered that this would be a formal separation



from the Church.' Of himself he said, 'I hold all the doctrines of the Church of England; I love her Liturgy; I approve her plans of discipline.' "

"Well, as I said before," remarked George, "it's a pity but what Wesleyans should know all this, or else call themselves by some other name."

"I believe there is one place still, and one only, where the Methodists carry out their leader's rule—that is at Dublin; where I am told they still attend the services in the cathedral, and receive the Blessed Sacrament there."

"However, it appears to me, Cousin Ned, that John Wesley did a wonderful work in waking up the people of England from their dullness and coldness, and it must have made the Church begin to stir a bit."

"Yes, that was so. We are coming to an end now of this sad time of indifference, and you shall hear next time of the wonderful Evangelical Revival, as it is called, in the Church."

## CHAPTER X.

"Now, Cousin Ned," said the blacksmith next evening, "you have got to tell us about the Evangelical Revival, I think you called it."

"Yes; but it is exceedingly difficult to give any exact date, so that we could say, 'In such a year it began.' And it is also difficult to draw a line between those who were the leaders of it, and those who went with Wesley. The earliest Evangelical clergy were friends of John Wesley, and in thorough sympathy with him. The Vicar of Haworth in Yorkshire, William Grimshaw, was one of the earliest of these, a most eccentric and hard-working clergyman, who not only brought the people of his wild parish into wonderful discipline, but preached all over the wolds of Yorkshire, and in Lancashire and Derbyshire. Another like him was John Berridge, Vicar of Everton, who itinerated amongst the midlands in the same manner. He was a most single-minded and devoted man, but he naturally was not welcomed by the clergy into whose parishes he intruded."

"Still there was a little excuse, I think, for him,

when he saw places utterly and entirely neglected, as you say so many were."

"Then there are other names amongst these early Evangelical clergy, who are looked upon as leaders in the movement. James Hervey, who, unlike the two last named, never left his own parish in Northamptonshire, and is best known to us by his book, *Meditations among the Tombs*; William Romaine, one of the most learned among the number, whose work lay chiefly in London; Henry Venn, who did so great a work in Huddersfield; Thomas Scott, the author of the well-known *Commentary of the Bible*; and Richard Cecil, whose purity and spiritual-mindedness prevented him from being kept in the background where his own humility would have placed him. Then there were the two brothers, Joseph and Isaac Milner, the latter Dean of Carlisle, the former author of *Church History*, and they about complete the list of the earlier Evangelical clergy; though we must not forget him who, beginning life as an ungodly sailor, a helper in the slave traffic, in his last voyage turned from darkness to light, became an earnest and true Christian, and a no mean scholar, and being afterwards ordained, is well known to us as the sweet singer of Olney, and as the director and friend of the gentle and melancholy poet Cowper—the Rev. John Newton."

"And all these lived—when?"

"In the middle of last century and beginning of this; Scott, Cecil, and Isaac Milner, at least, lived

well into this century. And in keeping these clergy in mind, who did so great a work in waking and keeping up a spirit of piety and devotion in hundreds who were once cold and irreligious, we must not pass over a noble band amongst the laity, amongst whom are names which will last as long as the history of the Church of England is read. Amongst those who freely spent their riches in every good work were the merchants John and Henry Thornton, father and son, who, wherever their ships sailed, conveyed with their other merchandise an immense number of Bibles, Prayer-books, and other good books, and who were the friends of all who were in need. But a greater name than theirs is that of William Wilberforce, who, with a few like-minded, fought the battle for the abolition of slavery in the House of Commons year after year till he gained the victory."

"And then every slave who set his foot on British ground was free," said Patty.

"Wilberforce is said to have given a third of his great income in charity, but the means by which he influenced thousands, and brought the Evangelical movement to bear on so many of the upper classes, was by his famous book, *A Practical View of the Professed Religion of the Upper and Middle Classes, contrasted with real Christianity.*"

"And did they read it?" asked George.

"Indeed they did, and all the more readily because it was written by a layman, and by one in a high position of life. No book since Law's

*Serious Call* had such an effect in waking people to see the force of our Lord's words, 'What shall it profit a man if he gain the whole world and lose his own soul?' Then there was Mrs. Hannah More."

"Ah! I have heard of her, to be sure! A wonderful good woman, wasn't she?"

"She wrote books too, both for rich and poor, and they were immensely sought after. But it was not only by her books that she did so much for religion, but in her actions also, especially in trying to raise and educate the labouring poor, who in those days were left in great ignorance. Sunday-schools, I believe, owe their beginning to Hannah More and her sister."

"Now I wonder, Ned, whether, when all these good people were dead, there was any real lasting good left behind from this Evangelical Revival, as you call it."

"Ah! you are thinking of revivals that you have heard of which gave a great light for a time, like a rick of straw on fire, and then burnt themselves out and left nothing behind. Now I once read a sermon on the matter which has always stuck by me. It said that when our religious feelings were excited, the only way to get lasting good from them was to go and *do* something at once; begin some forgotten duty, before the excited feelings passed away, as they must do before long. It said that if we waited till they were gone, we should be only left further behind than we were before, as if

we had let the wave which might have washed us over a difficult rock, only drag us back in its ebb."

"I see what you mean," replied George; "the excited feelings are meant to help us to make a start, but we must not expect them to remain with us. Now did these Evangelicals start any work that has lasted?"

"Yes, that they did. There were Sunday-schools, for instance. Have not they lasted, and spread all over the country, and done such good as we can never estimate? Then there was the abolition of slavery. And besides these, there were three Societies started, which have gone on increasing in numbers and work every year. You remember how in 1698 the Society for Promoting Christian Knowledge was founded? Well, in 1799 the Religious Tract Society was begun, which, like the other, sells an immense number of good books and tracts in a cheap form, though it does not undertake any of the immense and varied work by which the S.P.C.K. helps education and missions. Another is the British and Foreign Bible Society, founded in 1804, which, beginning by supplying Welsh Bibles, now translates the Scriptures into almost every known language, and distributes them all over the globe. And the third is the Church Missionary Society, founded in 1799, very nearly a hundred years after the Society for the Propagation of the Gospel. As the older Society attends first to the spiritual needs of our own colonists, and secondly, to bring those outside into the fold of

the Church, so the younger Society makes the conversion of the heathen its first and chief object. In the extent of its work, and the money collected for the purpose, it very soon equalled the sister Society. No doubt, too, the Evangelical movement left its mark upon the Church, in the piety and devotion which was evident in so many of its members, and that a great increase of personal holiness both in clergy and laity was the result."

"And now tell me, Ned, why you call all these people you have been telling us about this evening 'Evangelicals'? And I have heard the same name given to some folks still."

"It was not I who gave them the name. 'Evangelical' means 'one who follows the teaching of the Gospel,' and I say that all Church people are evangelical, so why should the name be given to a few only?"

"As if other people were not evangelical also," said George.

"But still the name is given, so you and I cannot help it. And although all Church people are, or ought to be, Evangelicals, yet the name is given to one party only in the Church."

"Now I don't like that word 'party' either, Ned," said the blacksmith.

"Neither do I, George, so I will say one section of Church people, who have fixed their thoughts so entirely on one or two articles of the Faith, that the others have lost their due proportion in their eyes. Those doctrines which they teach are most

certainly of the greatest importance, viz. the sinfulness of man by nature, his utter want of power to do anything good of himself, the atonement made by Christ on the Cross for the sins of the world, the work of the Holy Spirit in producing personal holiness in the heart of the believer."

"Well, Ned, these are very important articles of Faith, as you say."

"But there are others besides, George, which every child of the Church is taught in the Creed and the Catechism, and which must not be neglected. You remember that St. Paul said that those who prophesied were to prophesy (that is preach and teach) 'according to the proportion of Faith.' Now, Patty, you can understand that if you were to draw the figure of a man, and were to make his hands, for instance, much too large, I should say that your drawing was out of proportion. Now the Evangelical section of the Church did not set forth all the articles of the Faith each in their due proportion. Some were neglected altogether."

"Seems to me, Ned, that if we go by the Church Seasons we must, if we like it or not, think of each article in turn, and in due proportion as you call it."

"Exactly, Ned, and that is just what the Evangelicals did not do. They made no account of Church Seasons, so naturally their teaching was not in proportion. The Rev. John Newton's Olney Hymns are just an example to prove this. He has no hymns at all for Advent, Lent, Holy Week, Easter, Whitsuntide, Saints days, etc.



"Why, we have lots in our Hymn-book," exclaimed Patty.

"That is just to give an example of what I said. Strange to say, Wesley's ideas were quite different. He writes, 'We have opportunities for celebrating the solemn Feast days.' Again, 'All Saints' day, a festival I dearly love, with what admirable propriety are the Collect, Epistle, and Gospel linked together!' If an Evangelical were asked why Christ came down from heaven, he would probably answer, 'To die for sinners.' The Incarnation, Resurrection, Ascension, had little place in his ideas compared with the Crucifixion. That the Son of God came to found a Church, into which He would have men enter and be saved, was a fact he had never grasped."

"Then I am afraid he did not read the Acts of the Apostles much. You set me to read it last summer, cousin. Didn't he, Patty?"

"And the two Sacraments ordained by Christ Himself in His Church were of secondary importance with him. And as for the doctrine of Apostolical Succession and the power of the Priesthood, he hardly believed them at all."

"It wanted another revival, I should think, cousin, to wake up people's minds to all these things."

"And so by the grace of God there came another revival in the Church, which opened men's eyes to see what they had well-nigh forgotten, and when they saw it to grasp it and hold it fast, that article of Faith which for a century had been nearly let slip altogether, 'I believe one Catholic and Apostolic

Church.' A body of men were growing up in the Church of England, to whom under God we owe what is called the Catholic Revival, though I do not like that name any more than the other."

"Nor I," said the blacksmith, "for all Church people are Catholics, of course, just as they all are Evangelicals."

"Then if we must 'call names,' as people say, perhaps the best are High Church and Low Church. Those who have a high opinion of the Church, looking upon it not as a human institution, but as a Divine Society ordained by Christ Himself, are commonly called High Churchmen. Well, as I said, a body of such men were growing up in the Church, of whom one of the earliest was the Rev. John Keble. In 1827 he published a book of sacred poetry, called *The Christian Year*, which had a wonderful influence in opening men's eyes to the Divine origin of the Holy Catholic Church, to the authority of her Priesthood, to the importance of her Sacraments. This revival of the true Catholic Faith took its rise in Oxford (for which reason it is sometimes called the Oxford Movement), and it centred in Oriel College. Hugh James Rose, though a Cambridge man, took a prominent part from the beginning, and its leaders were Dr. Pusey, Dr. Newman, the Revs. Isaac Williams, John Keble, etc. (though Newman, alas! after a time left the English Church, and joined the Roman Communion, in which he is now a cardinal). The means these men took to instruct people on the true nature of the Church

was by publishing a series of tracts called *Tracts for the Times*, which treated of such subjects as Apostolical Succession, Baptismal Regeneration, the Real Presence of Christ in the Eucharist, and other doctrine which had well-nigh been forgotten in the Church for the last hundred years."

"But unless you have a firm hold on them, I don't see what is to keep you from being a Dissenter," remarked the blacksmith, "unless it is a matter of taste, and of course that is nothing. All the piety and personal holiness of the so-called Evangelicals would not keep them in the Church. The Church is founded by Christ, the Priests of the Church have their power through the Bishops from the Apostles, and the Sacraments are ordained by Christ in the Church by which to give us His grace. That is what I stick to."

"Yes; it is not enough to say 'Christ died to redeem mankind.' It is very true, but how are the benefits of that redemption applied to each separate person? Why, by means of the Sacraments. And where do we get the Sacraments? In the Church. And who has Christ appointed to give us the Sacraments? His ordained Priests. All this was set forth by the *Tracts for the Times*, and the effect of that teaching was before many years seen in nearly every parish in England."

"But it is all in the Prayer-book after all," said Patty.

"Of course it is, only people did not value or use their Prayer-books much before. But now they

began to study them, and the rubrics and directions which had long been disobeyed began to be followed again. Churches which used to be shut from one Sunday till another were in many parishes opened, and the daily service which is ordered, and which in the sixteenth century was so common, was revived again."

"We have it here," said George, "and I am very glad we do. I can't go myself, for I have my work to do, though my wife makes shift to go once a week at least. But I like to hear the bell go, and to think that though I can't be there myself, our parish Priest is going up to the House of God to make intercession for his people."

"It would be a pity indeed if the Church of England were to cease to send up that continual worship of God which she used to do in old times from her many monasteries, as well as from the churches and cathedrals. Then another effect of the revival was the restoration of the Holy Eucharist to its proper place as the chief act of worship on every Sunday, instead of being only celebrated perhaps three or four times a year. The restoration of the churches themselves to their original beauty followed, and there is hardly an old church in England which during the last fifty years has not been rescued from its whitewash, its high pews, and its many hideous disfigurements, restored to its original glory and beauty, and adorned with the offerings which willing hearts have given to help to a worship fitting the Most High."

"And I suppose a good many new churches have been built also?"

"Yes, the building of new churches has been going on, in fact, nearly all through this century. From the years 1818 to 1824 one million and a half was granted by the Government for the building of churches, and this was chiefly gained by the zealous exertions of Mr. Joshua Watson, who also did a very great work for the Church in founding the National Society in 1811, which has been the means of founding National Schools in nearly every parish in England. To this million and a half, countless sums have been added since, from the pounds of the rich and the pence of the poor, to build churches to receive the rapidly growing population."

"And how about Convocation, Cousin Ned? Has it ever been allowed to meet again, so that the Bishops and clergy may discuss Church matters together?"

"Yes; while all Dissenting bodies had been allowed to have their assemblies, the Church's voice had been silenced for more than one hundred and thirty years. This great injustice was at last remedied, and in 1852 Convocation was once more allowed to meet. In 1886 it was much strengthened by the addition of the House of Laymen, in which the faithful laity may join in consultation with the clergy on any matters concerning the Church, excepting on points of faith and doctrine."

"I never heard of that, now," said George. "I call

that a capital thing, for the laity ought to love and defend the Church quite as much as the clergy."

"And while we are talking of the great activity of the Church of late years, we must not forget one proof of it, and that is the division of some of the large dioceses and the consecration of more Bishops—or, if we want to use long words, 'the increase of the Episcopate.'"

"The last time any new diocese had been made was at the time of the Reformation, was it not?"

"Until in 1836 the See of Ripon was founded in Yorkshire. And only think how the population had increased since then, and what large towns had sprung up! Many of the Bishops had dioceses far larger than they could manage, so the biggest have been divided, and during the last half century the dioceses of Manchester, Truro, St. Albans, Liverpool, Newcastle, Southwell, and Wakefield have been founded, and four or five more are now in course of formation."

"That looks as if the Church were growing stronger and stronger, Cousin Ned."

"She is, but her enemies are growing stronger too; but we shall be able to have one more talk, George, and I think I must leave the remainder till another night."

## CHAPTER XI.

"I AM very sorry you are going, Cousin Ned, and that this must be our last talk," said the blacksmith the next evening. "You have taught Patty and me a deal we did not know before. But you were going to say something about the enemies of the Church, I think."

"And how some of them seem as if they were determined to destroy her if they could."

"Our Lord said, 'Upon this rock I will build My Church, and the gates of hell shall not prevail against it,' " said Patty, "so they will never destroy her."

"That's right, Patty; I wish everybody had as firm a faith. But many Church-people are so lukewarm and half-hearted, and do not care to take the trouble to defend their Church. I too am sure that the Church can never be destroyed, but it may be very much hurt and crippled. And we know that if any branch of the Church be utterly faithless and disloyal, its 'candlestick may be removed out of its place,' as was the case with the Seven Churches of Asia."

"To be firmly united together would be the best way to resist attack, I should say," said George.

"I wish we were so," answered Mr. Wood ; "but we are not quite at peace within ourselves."

"I dare say the enemies of the Church are pleased to see it," remarked the blacksmith.

"I dare say they are. They would give anything to be able to pull down the Church, so any division within it must be pleasing to them. There is a Society called the Liberation Society, which never ceases agitating to despoil the Church of England of her rightful inheritance."

"I suppose it is Dissenters who form this society."

"Yes ; but by no means all of them. There are many good religious Dissenters, especially amongst the Wesleyans, who hold the Church in honour, and would on no account do anything to hurt her. It is the political Dissenters who are so clamorous against the Church."

"After all, I don't know why they should be," remarked George ; "everybody in England is free to choose his own religion, and no Dissenter is persecuted in any way now."

"No ; every law against them has long ago been repealed, and everything they could possibly demand has been done for them. Since 1836 they have been allowed to have their marriages in their own meeting-houses. In 1868 they were relieved from paying Church-rates. In 1871 the University Tests were abolished, so that it is no longer necessary to be a Churchman to be a member of Oxford or Cambridge ; (although you must remember that all the colleges were founded by Churchmen, and all



the scholarships and other benefits left for the use of Churchmen). Dissenting ministers too can have a seat in Parliament, while Church ministers cannot."

"What more then can they possibly want? They have got everything that is right and just."

"They want more than is right and just. For instance, they have already succeeded in gaining an entrance into the churchyards. In 1880 the Burials Bill was passed, which allows any Nonconformist to perform the burial service in our churchyards, and that when they have lost all claim to such a right by refusing to pay the rate which maintains the churchyards."

"That is most unfair indeed," exclaimed the blacksmith; "they will want to use the church next."

"If they get that I hope I shall not live to see it," said Mr. Wood. "But the more you give them, the more they want. See, for instance, the elementary schools. The National Society was founded in 1811, in order to educate the poor in the principles of the Church, and by its efforts schools were established in nearly every parish in England, the money being found by Church people. In 1839 the Government began to help the schools with grants of money, and until 1870 religious teaching was looked upon by the Government as part of the regular course of training. But in that year Parliament passed an Education Act, no longer recognizing the teaching of religion at all, and providing that its grants should be given only for proficiency in secular work."

"That's what you might have expected from a heathen, not a Christian, Parliament," exclaimed George.

"What is more, it was provided that Board Schools should be established where schools were wanted, for which the money should be raised out of the rates (of course the school-pence and the grant from Government do not by any means cover the whole expense), and that these Board Schools were all to be 'undenominational'—that is, no definite religion, like that of the Church Catechism for instance, was to be taught in them."

"Then I am thankful indeed that it is not a Board School in our parish. But how do the old schools like ours get on, I wonder?"

"The voluntary schools, or 'denominational schools,' they are called—very badly, I fear. It is very hard upon them. Church-people try all they can to keep them up, and very difficult it often is to raise the money; but they say that they have consciences as well as Dissenters, and that it is hard their children should not continue to be instructed in their own Faith and the Faith of their fathers. So they struggle to keep them on, and prevent a Board School taking their place, though actually in many places, while subscribing to their own schools, they are forced to pay rates also for the Board School."

"Now that is a sort of injustice which it seems to me is only laid upon Church-people. When Dissenters cried out against paying Church rates

where they had their own chapels to keep up, the injustice was acknowledged at once. Now is not this exactly the same?"

"And where there is no Board School, and Dissenters have to send their children to a National School, they need not have them taught any form of religion that they dislike, so their consciences are considered in every way."

"And yet," said George, "they persist in calling the Church of England the State Church. I think if it were so, the State would consider it a little more than it does."

"I don't think these Liberationists who talk about 'the Establishment' and 'the State Church' are really so ignorant as they pretend to be. Everybody with any education knows that the English Church is a great deal older than the English State, and therefore could not have been founded by it. The Church was established here by the first Christian missionaries, and gradually became the Church of the whole nation. No kingly decree or Act of Parliament ever created her. There never was a time when Government said, 'We will set up a Church, we will appoint clergy, we will provide places of worship, we will vote funds to maintain them.'"

"Then what do the words, 'The Church of England as by law established' mean?"

"They simply mean that the State gave its sanction to her Constitution and Liturgy, and ordered her ministers (in the Acts of Uniformity) to observe them. That it recognizes her forms of worship as

those by which the heads of the State perform their public acts of religion. That the law protects her in the enjoyment of her own rights and endowments."

"But these fellows—Liberationists, don't you call them?—want to take away all her endowments, you say. What robbery that would be!"

"And they seem to forget," answered Mr. Wood, "that many of the Dissenting bodies have endowments also, but nobody talks of taking them away. And no Churchman wishes to do it; he knows it would be as dishonest as for others to take away his own. And if the State protects the property of Dissenters, why should it not protect the property of the Church?"

"I remember how you told us last summer about temporalities and spiritualities. Now the Church, it seems to me, ought to manage her own spiritual matters, but in her temporal matters she must want the help of the law."

"To be sure. The Church holds and administers property, so there must be some kind of union with her and the State. And as for a union between Church and State (which is a very different thing from a Church established by a State), you have only to look at the Old Testament history, where the two were most closely joined, to see that it is not opposed to the will of God."

"Then there is the income of the clergy, which they want to take away from them. I have heard some silly folk say that they are paid out of the taxes."

"That is one of the lies of the Liberation Society, but I should think few believe it, for everybody reads the papers, and of course they can see the Budget, which comes out every year, and tells exactly what the taxes are spent upon, and there is nothing there for the clergy, except of course the army, navy, and prison chaplains. And again, they talk about the money that was given, as I told you, in the beginning of this century to the Church."

"Yes. How much was it, did you say?"

"For ten years £100,000 a year was given to increase poor livings, and was distributed through Queen Anne's Bounty, and then a million and a half was given to build churches; that is, two millions and a half altogether. At about the same time the Presbyterians, Baptists, and Independents received more than three millions—half a million more."<sup>1</sup>

"Fancy that! Then how can they have the face to talk about the Church receiving money from the State?"

"The old endowments of the Church come, as you know, chiefly from two sources. First, from land, which is commonly called the glebe-land; and secondly, from tithes. They were given by our ancestors, some of them more than a thousand years ago; not, remember, to the whole Church in common, but for the benefit of each particular parish church and parish Priest. Gifts to the

<sup>1</sup> Lane's *Illustrated Notes of Church History*, vol. ii. p. 229.

Church began in the sixth century, and happily are still going on in the nineteenth."

"People can understand about the land better, I expect, than they do about the tithe," remarked George.

"The tithe was given in this way. If a man wanted to give something to his church, but was unable or unwilling to settle a whole estate on it, he endowed it with a certain portion of the income of that estate. The tithes were originally paid in kind, on corn, or wool, or live stock. This portion was to be paid for 'ever to the parish Priest.'"

"But why do so many people think it a hardship to pay their tithe?"

"Why, indeed! If a person rents land which is free of tithe, of course he pays more rent for it, but if it is subject to tithe, he pays less rent. In any case he pays the amount, whether all to the landlord, or part to the landlord and part to the rector. The same with the owner of land subject to tithe; if he inherited it, it came to him on that condition, subject to that charge; if he bought it, he got it so much the cheaper on that account."

"Do you think that the people who pay tithe would be any better off if the Church were disendowed?"

"I am sure they would not. The clergy would be robbed, but the money would be applied to some other purpose. Tithes would have to be paid all the same, though the Liberationists do not tell us so."

"Why do not we start some sort of society to defend ourselves against these Liberationists, Ned?"

"So we have. In 1860 the Church Defence Institution was formed to combine all Churchmen in defence of their National Church. They send out lecturers all over the country, and publish numerous tracts and pamphlets to expose the lies of the Liberationists, and instruct people upon Church matters. And the Society for Promoting Christian Knowledge does the same by providing for lectures illustrated with magic-lantern slides all over the country."

"We have Church Defence Sunday every year," said Patty; "in November, I think; and then we hear all about it."

"So we do, Patty," said her father; "I had forgotten for the moment."

"You know," continued Mr. Wood, "the Church in Ireland has already been disestablished and disendowed, and the funds have been given to hospitals, asylums, etc., after of course compensating the clergy for their life. That was done in 1869. And now the enemies of the Church are attacking her in Wales."

"But there is no Welsh Church separate from the English Church, is there?"

"Certainly not; the Church in Wales is as much part of the English Church as the Church in Yorkshire or Kent. But the Liberationists think they will be more likely to succeed in their plans if they say they are only attacking 'the Welsh

Church.' They publish the grossest mis-statements about the weakness of the Church in Wales, and try to make people believe that the number of Nonconformists there is very much greater than the number of Church-people, when the fact is that, according to the statements of Dissenters themselves, the Church is gaining ground there day by day, and Nonconformist ministers are applying in numbers every year to the four Welsh Bishops for Ordination."

"I see in the paper that it is mostly in Wales that people are being stirred up to refuse to pay their tithes."

"Prompted by these enemies of the Church. Anybody who understands the truth of the matter, knows that to refuse to pay our tithes is just as dishonest as to refuse to pay our baker's or grocer's bill; but as the old proverb says, 'Any stick is good enough to beat a dog.'"

"Ah! we are a lukewarm, cold-hearted set, I fear, cousin. If Church-people would only wake up and defend their Church, I expect these Liberationist fellows would not have a ghost of a chance against her. It is all our own fault. But there, I don't believe now they will have their way. The Church is not dwindling away yet."

"On the contrary, she grows stronger every year. Why, you can tell if a branch of a tree is vigorous or not by the way it throws out suckers. And just you look at the strong young saplings that have sprung out of the English branch of the



Holy Catholic Church, and are growing in nearly every country in the world! You must have read about the Lambeth Conference two years ago, in 1888, when Bishops of the Anglican Communion assembled from all parts of the world to discuss together the practical work of the Church."

"I remember," replied George. "The Archbishop of Canterbury invited them, did he not?"

"Yes; it was the third Conference that had been held. A hundred and forty-five Bishops came from the ends of the earth, all representing Churches sprung from our own English Church, and from the little Church of Scotland. It must have been a grand sight to see them all meet together in St. Paul's Cathedral, and to know that they had all descended in unbroken line from the Apostles of our Lord, and to realize how that parable had been fulfilled indeed—'The kingdom of heaven is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.'

"Elect from every nation,  
Yet one o'er all the earth,  
Her charter of salvation  
One Lord, one Faith, one Birth;  
One Holy Name she blesses,  
Partakes one Holy Food,  
And to one hope she presses  
With every grace endued.

"Mid toil and tribulation,  
 And tumult of her war,  
 She waits the consummation  
 Of peace for evermore ;  
 Till with the vision glorious  
 Her longing eyes are blest,  
 And the great Church victorious  
 Shall be the Church at rest."

THE END.

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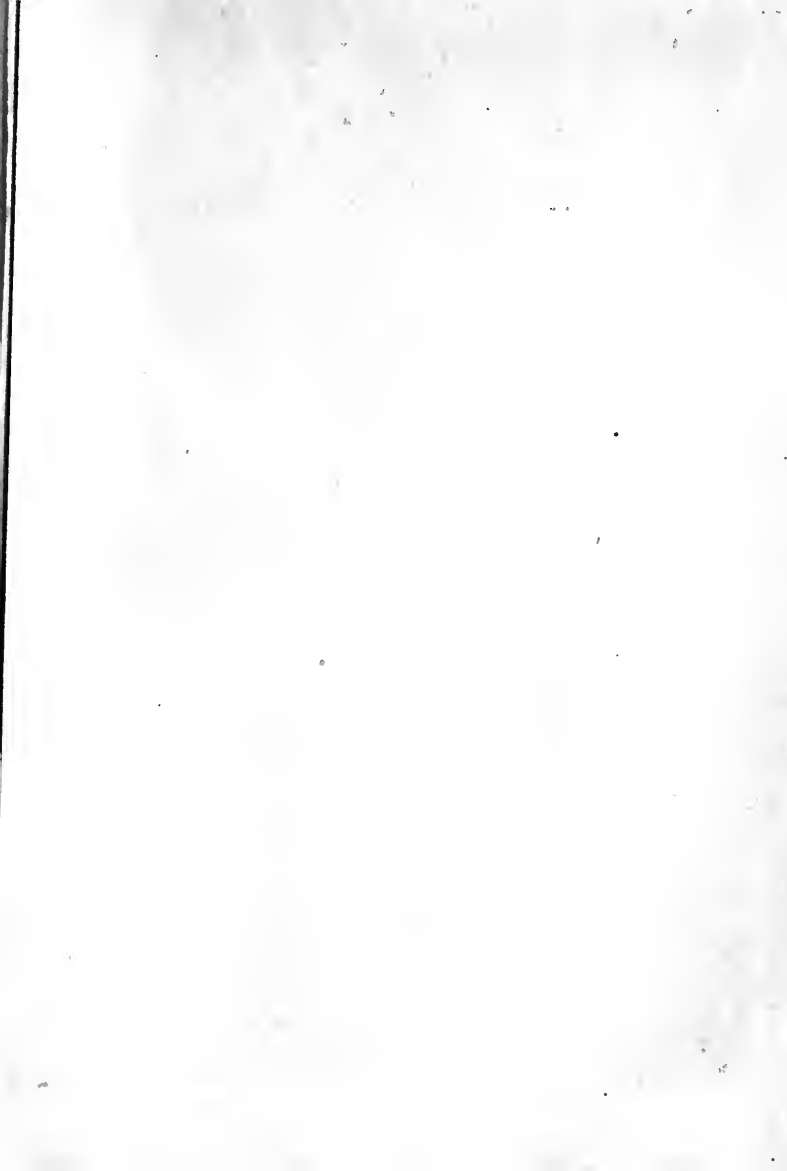
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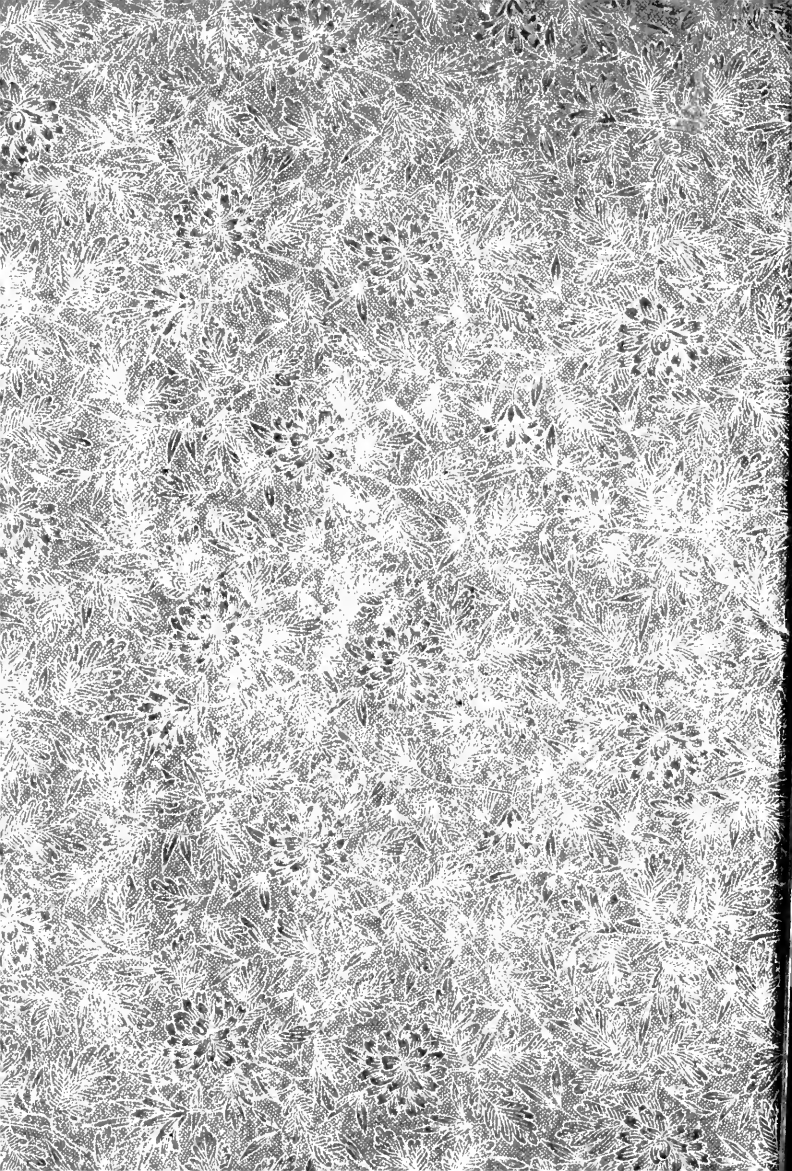
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